¶ The summe of Diuinitie

Syn. 8. 56. 69

Drawen out of the holy Scriptures, very necessary for Curates and yong Studentes in Diuinity, and also meete for al Christen men and women, whatsoeuer age they be of.

(.)

¶ Drawen out of Latin into English by Robert Hutten.

C. 14. 70

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The Contentes of thys Booke.

Of a Pastor and his office.
Of the Law.
Of the Gospell.
Of promises.
Of synne.
Of Justification.
Of good workes.
Of repentaunce.
Of absolution.
Of Faith.
Of God.
Of the creation.
Of free wyll.
Of Predestination
Of the differēce betwene the olde & new Testament.
Of the abrogation of Saintes.
Of Christiā liberty
Of Councels.
Of reuenging.
Of pouertie.
Of Chastitie.
Of the Church
Of ecclesiastical power.
Of offences.
Of Sacramentes.
Of the baptising of Children.
Of the supper of the Lord.
Of Sacrifices.
Of the crosse and aduersities.
Of humilitie.
Of humiliation.
Of prayer.
Of the lords praier
Of the office of Rulers.
Of Matrimony.
Of imitation of the Law.
Of Buriall.
Of the rising again of the dead.
Of the ende of the world.
Of euerlasting life

FINIS.

¶ William Turner, to the Christian Reader.

AFter that my scholler sometime & seruaunt Robert Hutten, had translated this boke out of Latin into Englishe, he mistrusting hys owne iudgement to be sufficient to iudge whether the compiler of this boke had in hys writing done althings according to the vaine of holy Scripture, offered the boke vnto me, that I should examine it wyth the touchstone of the Scripture. Which thing I haue done as diligently as the time that I had to spare would suffer me. The boke I dare say is godly, and ful of wholesome doctrine, & is very necessary for all Studentes of Diuinitie, for Curates, for yong Children, and for al them that haue anye rule ouer any Houshold. Ye may haue bokes that shall promyse more thē this doth, but none that intreateth of this kinde of matter, that performeth more then this doth. It hath not so many new French English blossomes, as manye bokes haue, but better fruite then this hath, I think ye shal find either none that writeth of this argument, or

els

els very fewe. Thys Translatour hath applyed hymselfe as muche as he can to find out the most plaine and vsed wordes that be in England, that men of al shiers of England may ẏ more easely perceiue the meaning of the boke. Some nowe a dates, more seeking their own glory, thē the profit of ẏ Readers, write so French English, and so Latine, that no man, except he be both a Latine man, a French man, and also an English man, shall be able to vnderstād their writing. Whose example I would perswade all men not to follow. For the people, if they should haue any profite by such mens labours haue nede of two Dictionaries euer by them, one in French, & an other in English. Which thyng because it is so tedious, it would plucke back all men from the reading of such good and Christian bokes as they do now translate.

But thys boke is both plaine in sentence, and easy in stile, & nothing swarming from the cōmon speche. Therfore reade and examine it with the word of God, and as far as it doth agree with the Scripture, alow it, and no further.

¶ The summe of Diuinitie.

¶ What is a Pastor of the Church.

HE is a person which is called lawfully by the authority and cõmaundement of God, vnto the cure of Soules of the congregation, which is committed vnto hym, to teache the doctrine of the Gospell, vnto it, and minister the Sacramentes.

¶ What is the office of a Pastor.

It is to rule and gouerne faithfully the Church which is cõmitted vnto his charge, with the ministring of the word and Sacraments, and to hold out and expell false doctrine and offencions. Of this office commaundeth Paule saying: Take heede to your selfe and the whole flocke, wherin the holy Ghost hath set you, to feede the

the Church of God.

¶ What is required in a Pastor, that he be apt.

First of all that he haue vocacion and commaundement.

Secondly that he be rightly instructed in the doctrine of ỹ Gospel, and know a certaine fourme of Christian doctrine out of the holy scripture, that he may teach and set forth it purely, sincerely, & euidently. Lyke as Paule commaũdeth a Bishop to be Didactum that is to say, apt to teach, and he cõmaundeth Timotheus to hold a certayne fourme of wholsome doctrine.

Thirdly, that in teaching hee geue credence, hauing wisedome & knowledge, according vnto the doctrine of Paule, to deuide perfectlye the doctrine of godlynes And that in setting forth the doc-

trine, he wisely sheweth the differences and endes betwene the Gospell and other doctrines, and learnedly knowe to confirme the articles and sum of the doctrine, and to confute false opinions and doctrines, whiche be vncleane in comparison to the word of God. Also, that in gouerning and ruling of consciences, hee geue all cure & diligence, that they which be ignorant bee instructed, that he teach and deliuer them which bee doubtful from errours, that hee confirme them whiche bee weake, and correct and call backe them which do erre, that he rebuke and chastice them which be synners, and that he comforteth them which be afraide and in aduersitie.

Fourthly, that he rule the people in his liuyng wyth example

of

of his fayth and good woorkes: Lyke as Paule commaundeth Timothe. Be thou an example to the faythfull. &c. And Peter: Be ye examples vnto the congregation.

¶ What is lawfull vocation?

It is when one is admitted vnto the office of a Pastour by the auctority and commaundement of God.

¶ How is Vocation?

There be. ij. kindes of vocation. One is immediatly of God; this is properly the maner of chusing Prophets and Apostles, wherto Paule speaketh that he was not called of men nor yet by mē. The other is of God as by Gods commaundement, but yet by men like as they were which the scripture calleth the sonnes and Discipies of Prophetes, whiche were instructed

structed and learned of the Prophets, to the intent they should be apt to teach. So wer Bishops and Pastors of Churches ordained by the Apostels, and afterwards by Ministers chosen and ordained by the Church. Therefore this is also a lawful vocation and very godly, when the seruice of the word is committed to one by the authortie of the Churth, or of them to whom the Church committeth iudgement.

¶ Is it not lawfull to desire the office of a Pastor?

I answer: There is difference betwene peticion or asking, and ambition. For ambition is plainly forbidden.

¶ What is peticion?

It is when one preferreth hys diligence & labor vnto ẏ church, but so that free iudgement bee left vnto them which haue knowledge,

ledge, whether he be apt or no. Therfore he which desireth it so doth not ambitiously couet, but signifieth onely his will, that if he be called of the Church, & iudged to be able, he will not refuse to take vpon him the labours and ieopardies which be in the office. Contrarywyse ambition is, when one thrusteth in him selfe, either by arogãcie or some other courtousnes, or for his belly onely, not looking for iudgement, nor willingly to be proued, but contendeth with mony and other subtill crafts. But the true peticiõ which is wythout ambition, is to bee praysed, & vertuous men are to be prouoked vnto it, for it hath much goodnes. First of al it is expedient that there be many instituted vnto the ministery, that the vse of it may be in the Church.

Secondly.

Secondlye, it is expedient that ther be many delyzers of the office, that the church may know the maners of them which are to be chosen, and may haue choyse.

Thirdly, therein consisteth the vertue of modestye, that they whiche do aske the office, submit them selfe vnto the iudgement of the Churche, and be in doubt of theyr owne estimation.

Fourthlye, that same thing stirreth vp and sharpeneth diligence and study in them which wyll be askers of the office, that they prepare them selfe with more diligence vnto their duty.

¶ By what testimonye can they proue that it is lawfull so aske the office?

1. Tim. 3. Paule sayth: If anye man require the office of a bishop, he desireth a good woorke. Also, de-

2. Cor. 14 syre spirituall thinges, but rather

ther that ye Prophecy.

¶ What is to be propounded vnto him which wyl take vpon him the office of a Paſtour.

Fyrſte, the dignitie and greatnes of the miniſterye. For it is ſo great an office ſo to alke the miniſterie, that no greater an office can be foũd, and alſo very godly. Therefore Paule doth greatlye auaunce and praiſe it, and calleth them which teach the Goſpel the Miniſters of God, alſo Goddes woorkemen, and helpers.

Therfore great reuerẽce is due vnto this office, and it is conuenient to take it vpon hand wyth great deuoutnes and diligence.

Secondly, the wil and cõmaundement of God is to be conſidered, for God will require a reckning of the ſoules, & threateneth horrible payne vnto them which do not faythfully theyr duty, like Ezech. 33

as the Scripture doth oft teach, and Christ in the parable of the euyll seruant. &c.

Thyrdly, the promyses of reward, for God graunteth great rewardes vnto them which faithfully execute their office, sustaine labours, hatred, & perils for the word sake, as Christ saith: Blessed is that seruant, for his master wil make him ruler ouer al. And Peter sayth, he shall receyue the incorruptible crowne of glory.

¶ What is the summe of Christian Doctrine to bee taughte in the Church?

Christ hath most aptly shewed that in the last Chapter of Luke, wher he saith: Go ye, preaching in my name repentaunce, and remission of synnes. Therefore the summe of thys office in the Church consisteth in thys, that penitence and remission of sinnes

be

be taught.

¶ Which is the most brieke partition of the whole Scripture?

There be two partes: for it is eyther a doctrine commaunding what shalbe done, and rebuking synne: Or els it is a doctrine of remission of synnes. And these two partes be called the law and the Gospell.

¶ Of the Law.

¶ What is the law.

IT is a doctrine commaunding how we ought to vse our selfe, what we shoulde do, and what leaue vndone.

¶ Howe manye kindes of lawes be there?

The first diuisiō: some be Gods lawes, & other some mās lawes.

¶ What is Gods law?

That whych is instituted of God, and commaundeth not onely of externall actions, but requireth

reth also inwarde motions of the hart, and perfecte obedience toward God, and condemneth all those which do not obserue it.

¶ What is mans law.

Which is institute by mans arbitriment, and commaundeth of externall actions and offices.

¶ An other diuision.

Of lawes some be natural and some positiue, and thereof be rehearsed commonly three kindes, the law of nature, the godly law of Moyses, and mans law.

¶ What is the law of Nature?

It is the knowledge of Gods lawe, whiche is infixed in mans nature by God, whereby he vnderstandeth God to be, that he is the Creatour and Gouernour, good, iust, mercifull to the righteous, and a punisher of the vnryghteous, and that obedience

is

is due vnto him. Also that felowship is to be had among mē, that Parents ought to be obeied, that men ought to be loued and holpen, and no man to be hurt, according vnto thys: Do not vnto other men, that thou woulde not should be done vnto thy selfe.

¶What is Gods lawe?

¶This we call the law, which was geuen by Moyses.

¶Howe many kyndes of Moyses law be there?

¶Three: morall, iudiciall, and ceremoniall.

¶What is morall lawe?

¶It is a doctrine which commaundeth perfecte obedience towards god, or of liuing and good workes towardes God & al men.

¶Where is the morall lawe set forth?

¶A briefe and perfecte description of it, is conteined in the .x. commaundementes, geuen by Moy-

ſes vnto the people of Iſrael, which we call Decalogum.

¶ What difference is betwene the lawe of nature, and the mozall law, oz the ten commaundementes.

Natural lawes be Gods lawes and the very ſame which be contained in the tenne commaundementes, that is to ſay in the wzitten mozal law.

¶ Wherfoze then was the law deliuered vnto Moyſes, ſeyng the lawe of nature was befoze?

Although that light, and thoſe knowledges were inſired in the hart of man befoze his fall in nature, not as yet coꝛrupted, they were ſure & perfect, & men could ſurely cõſent therunto. But afterward they were greatly blynded by oꝛiginal ſyn, & the conſenting therto is very weake, oft tymes ſhaken of with doubting & almoſt blotted. Therfoze God did geue

the

the law written, that Gods law renued by the voice of the law of nature, ſhuld be made more clere and excellent, alſo that ỹ word of God ſhuld witnes that this natural knowledge is the law of God

¶ How many natural lawes be diſtributed?

The ten commaundements is the moſt apt ſumme of al natural lawes, and the ſelfe diſtribution and declaring of the lawes of nature. Therefore there can no diſtribution be founde more apte, then in expounding ordinarelye the ten commaundements.

¶ Bynde the ten commaundementes all men, or no?

Although Moyſes lawe be abrogated and doth not binde the Gentils, yet becauſe the ten commaundementes be nothyng els, then the reuelatiõ and declaring of the lawe of Nature: therefore

the ten commaundements do remaine and binde al men. Not because they were delyuered vnto Moyses: but because they be the interpretatiō and setting forth of the euerlasting will of GOD, which is the very law of nature.

¶ What is the partition of the ten commaundementes?

¶ There be two tables, the first containeth preceptes of a spirituall lyfe, howe we shoulde behaue our selfe toward God, or of those workes, wherewith we properly be conuersaunte with God. And they describe the true and proper worshipping of God.

¶ The second conteineth preceptes of politique liuing amonge men, howe we ought to vse our selfe toward our neighbour.

¶ Recite the ten commaundementes.

j. THou shalt haue no straunge Gods before me.

ij. Then

ij. Thou shalt not take the name of the Lord thy God in vayne.
iij. Remember that thou sanctifie the Sabboth day.
iiij. Honour thy father & mother, that thou may haue long lyfe, vpon the earth.
v. Thou shalt not kyll.
vj. Thou shalt not cõmit adultry
vij. Thou shalt not steale.
viij. Thou shalt not speake false witnes against thy neighbour.
ix. Thou shalte not desyre thy neighbours house.
x. Thou shalte not desyre hys wife, his seruaunt, his handmaid, his Oxe, his Asse, or any thing of his.

¶ What do these preceptes commaunde vs?

¶ The first commaũdeth the inwarde worshyp of God, that is to say, the true and perfect feare, the

true and perfect faith, & the perfect loue of God.

The second commaundeth the outward worshyp, the vse of the name of God, that is to say, inuocatiō, thankesgiuing, preachyng of the word of God, and confessiō, these be sacrifices of prayse.

The thyrd commaundeth preachyng of the word to be holily obserued, and ceremonies which be geuen by God to be kept for the ministery sake, that we geue some time to hearing the word, and exercisyng of the Sacramentes.

The fourth cōmaundeth obedience toward Parents & officers, & this precept cōtaineth excellent vertues, ỹ is to say, diligence in obeying, doing our vocatiō, modestnes, pity toward our parents, ỹ cōmon wealth, & such like vertues

The fift cōmaūdeth to hurt no man

man, it forbiddeth desire of vengeance, hatred, enuy, & such lyke affections, & it containeth many vertues, ỹ is to say, iustice, mekenes constãcy, pacience, & clemẽcy.

The sixt alloweth mariage, and commaundeth to abstayne from whoorehunting. It contayneth these vertues, chastitye, temperance, continency, sobriety, and such like.

The seuenth defendeth proprietie of goodes, & commaundeth to abstain from other mens goods. It containeth sparing, liberality diligence, and such like.

The eight defẽdeth iudgemẽts, and requireth the truth of couenaunces and testimonies.

The ninth and tenth do geue declaration vnto al the other precepts, that not onely externall facts are forbidden, but also euil

affections and desyres, and that the conscience is euer accused.

¶ What be the iuditiall, or pollitike lawes of Moyses.

¶ Which commaũde of the rites of mariages, of successions, of punishing of offendours, and such other pollitike thynges. Those perteine not vnto Chrysten men, vnlesse there be some of them naturall, as when mariage of aliaunce and kinskolk is forbidden. For reuerence of bloud ought to be obserued among al people, and at all tymes. For the Cananites were destroyed for vnlawefull lustes, because they maried their kinswomen.

¶ Which be ceremoniall lawes?

¶ Which commaund of the temple, and rytes of sacrifices, which rites & customes do seperate the Iewes from the Gentiles, Chrysten men be delyuered from these lawes

lawes. Yet God wyll this, that we vse at certayne times, the ceremonies which be cõmaunded vs of God, and come together vnto the preaching of the word, for nothing is more necessarye then the preaching of ỹ word of God.

¶ What is the effect of Gods lawe, and how many offices be there?

¶ Three, the first: the lawe doth constrayne and plucke downe all menne with a certayne perfecte forme of liuing. Therefore saith Paule: The law is geuen for the vniust. And agayne: The law is a Scholemaister vnto Christ. For this is the forme of good life ordeined and officers, the doctrine of the law, punishment for mans wretchednes. &c.

¶ The second, declareth sinne, accuseth, affrayeth & condēneth our conscience, wherupō Paul sayth:

By

By the law is knowledge of syn. Also the lawe worketh wrath. Item, by the law is synne excellently gylty. Item, the prycke of death is synne, but the myght of synne is the law.

The thyrde teacheth what workes bee acceptable before God, and commaundeth certayne workes, wherein we may exercise obedience toward God. For although we bee free from the law in so much as belongeth to iustification: yet as concerning our obedience the law remaineth For it is necessary that we being iustified by God, obey hym.

¶ May a man by his owne power fulfill the law of God or no?

Nothing lesse, for the lawe of God is not satisfied with our externall workes, as ỹ papists teach, nor yet by the inwarde endeuour of

of our will, without faith and the holy ghost. But Christ is the end of the law, that is to say without Christ the law auaileth nothing.

¶ May a man be iustified by the law?

No, for Paule withdraweth iustification from the law, in this corrupted nature. For no man satisfieth the lawe with the power of nature, Therefore they which be not reconciled with fayth, although they fulfill certaine workes of the lawe, yet can they not please God, for they be euer accused of the law, and they remayne in doubt and desperation.

¶ Wherefore then be Moyses lawes geuen, seeing they iustifye not?

Therfore be they giuen that the Israelites should be knowen frō Gentiles, vnto the preaching of Christ. For God wold segregate & deuide this people frō other natiōs, that ther should be a certaine

kinde

kynde of people, wherein Christ should be borne, and wherein the promises should be kept, and that ther shuld be certaine testimonies of the word of God, therfore was this people ledde out of Egypte with so many great and wonderfull miracles. Although then the Israelites did not deserue remission of syns before God for keeping of these lawes: yet God did subiect them vnto these lawes as vnto a Scholemaister, as Paule sayth. But they dyd obtayne remyssion of synnes by the trust of the mercye of God, promysed vnto them for Christes sake which was to come, whom the Gospell declareth now to be come.

¶ Of the Gospel.

¶ What is the Gospell?

IT is the preaching of repentaunce and remission of sinnes and

and iustification, which natural reason cannot perceiue, but it is godly declared, wherin God promiseth that he wyll forgeue synne for Christ his sonnes sake, and pronounceth vs iustified, that is to say acceptable, and geueth vs the holye ghoste and euerlasting lyfe. If we beleue only that these do vndoubtedly chaunce vnto vs for Christes sake.

¶ What difference is betwene the lawe and the Gospell?

The lawe requireth perfect obedience, the true feare of God, true belief, it affraieth our harts and consciences. it forgeueth not synnes for nothing, it pronounceth vs not righteous, vnles we fulfyll the lawe. And although it hath promises, yet they require the condition of the law fulfylled that is to say: He that doth these

shall

shal liue in them. Item, do thys, and thou shalt liue. But the Gospell is the preachyng of repentance containing the promises of the benefites of Christ. It comforteth the harts which be afraid it forgeueth synnes for nothing, and pronounceth vs iustified, although we do not fulfil the law.

¶ Of promissions.

¶ How many promissions of the holy Scriptures be there?

TWo, some be added vnto the law, and haue the condition of the law, that is to say, they be geuen for the fulfilling of ỹ lawe. Other some haue not the condition of the law as the cause, that is to say, they promise not remission of syns for fulfillyng the law, but without our deseruing for Christes sake, as the promises of the Gospell be.

Which

¶ Which was the first promise of the Gospell.

When after the fall of Adam, God spake vnto the Serpent, I will put enmitie betwene thee & the woman, betwene thy seede and her seede, and her seede shall breake thy head, & thou shalt lye in watch for his footsteps.

By this promise and comfort Adam is set vp, & knoweth that God is mercyfull vnto hym, although he perceiue himself to be vnworthy and vncleane. This promise afterwardes was renued vnto Abraham, then after to Isaac and Jacob. Unto this promise did they beleue, & although they did acknowledge thē selues to be vnworthie, yet iudged they that God was contented wyth them for his mercy sake, and the seede which was promised.

There

There be moreouer in the Psalmes and Prophetes many preachinges of Christ, of remission of syns, of euerlasting lyfe, which al com vnto this purpose, that they lift vp and comfort vs in the contention and striuyng of our conscience, and teache vs to put our trust in God, to call truelye vpon hym and worship him.

¶ Is not the promyse of the Gospell vniuersally?

Yes, like as the promise of the Gospell is wythout our deserning, euen so is it vniuersall, that is, it offreth and promyseth vnto al men reconciling. For like as the preaching of repentaunce is vniuersal: euen so is the preachyng of remission of sinnes vniuersall.

Here vpon sayth Christe: So
1 ohn.1. hath God loued ỹ world that he gaue hys onely sonne, ỹ al which be-

beleue in hym, should not perish. Rom. 11
So Paule sayth: God hath shut vp al vnder synne, that he might be merciful vnto all. But that all doth not obtaine the promises of the Gospel, is for this cause, that all do not beleue. For the Gospel, although it promise without our deseruings, yet it requireth faith for with faith must the promise be taken. For this woord Gratis doth not exclude sayth, but the condition of our worthynes, and requireth that we maye receiue the promise, and that cannot be but with sayth.

¶ What is the worke of the Gospel?

To comfort troubled & doubtfull consciences, and to promyse vnto them which beleue remissiō of syns, and euerlasting lyfe.

¶ What is the summe of the Gospel?

He which beleueth and is bap-

tised, shalbe saued. Itē to beleue
Mark.16. that Iesus Christ is the Lambe
Iohn.1. of God, which taketh awaye the
synnes of the world.

¶Of synne.

¶ What is synne?

IT is not onely a certaine euyll deede, but a perpetual vice, that is to say corruption of nature, striuing against the law of God.

¶ Which be the causes of synne?

The wyl of the Deuyll, and the wyl of Man, not God. God sawe
Gene.1. al that he had made, & they were al very good. Also: Thou art not
Psal.5. the God which willeth iniquity. Christ calleth the deuil the father of lying. By man entred syn into
Roma.5. the world. Also concupiscence of the flesh is not of the father, but
Iohn.3. of the world.

¶ If it be not the cause of syn are the contigents or chaungings to be graūted?

Yes,

Yes, synne is not necessarilye done with absolute necessitye, for our wil before syn was very free. But free wil is the cause that our actions do come to passe. For God foreseeth & determineth thinges which shall chaunce: Yet so that he taketh not away the maner of worcking which is infixed in nature, but he determineth the actions euen as they come to passe. God permitteth that the wyll of Saul do so, and doth not compell it to doo otherwyse, he marketh where he wyl repres Saul.

¶ What is contingentes or chaungynges?

It is whereby things created in their actions, subiected vnto season, some tyme be chaunged and altered, and they fal in suche and such actions & chaunces, by the choyse which is by God graunted

and the liberty of creation.

¶How manye kindes of neceſſitye be there?

Twoo, one is abſolutely or of conſequent, as it is neceſſarye that there be God, it is neceſſary that God be good, iuſt, true and wyſe. And thys neceſſity may be called vnchaungeable.

The other is neceſſity of conſequencye, as Ieruſalem muſt be deſtroied, the kingdome of Iſrael muſt periſh. Theſe be not naturallye neceſſarye, but they bee made vnchaungeable when they be once decreed: as the dead ſhall lyue againe, either becauſe they folow the cauſes which go before As ther muſt be hereſies, for the Deuil enuieth God, and ſtyrreth vp the vngodly againſt the Goſpell, whych obey hym, therefore there muſt be hereſies. Theſe be natu-

naturallye contigentes, for neyther thys beyng consequent taketh away free wyll.

¶ What is to be iudged of destenye?

The dotinges of the Stocions destenye is not to be brought into the church of God, for they haue no truth or effect, but they be very iuglings and Sophistical fallations, and they anoy godlynes very much and good maners, yf men iudge so as the seruaunt of Zeno, whych sayde that he ought not to bee punished, because hee was compelled to synne by the Stoical destenye.

¶ How many kindes of syn be there?

Two, originall, and actuall.

¶ What is originall synne?

It is not onely the reputing of offence (as papists haue taught) whereby for the fall of Adam all men be borne gilty, but it is also corruptiō of mans nature, whych

folowed Adams fall, which causeth, that he cannot geue true obedience to the law of God, but hath faulte and concupiscence against the law of God.

This same is the sentence of Anselmus diffinition. Originall sinne is lacke and default of originall righteousnes, which ought to be, for he calleth originall righteousnes, not onely the reputing & approbatiō or alowance of God, but the very perfection of nature and al the powers of man, of understanding and wyll, whereby man myght performe perfect obedience toward God.

¶ What is the cause of Originall sinne

Disobedience, or the fall of our first Parentes. For both Adam and Eue lost the perfection of nature after their fall, & so folowed corruption. And afterward dyd they

they engender such Children as their nature so corrupted was. And so the world to come was infected both for Adams fall, and their own corruption.

¶ What is the matter of original synne?

The matter or foundation of originall synne, is corruption of mans nature. But corruption signifieth both the default or lacke of gifts of God, & concupiscence. This the Papistes cal an entisement or prouocation, when it is in deede horrible corruption and synne, whych ingendereth afterwardes vicious motions.

¶ What is the formall cause of originall synne?

Gods reputing of giltynes or accusation.

¶ What is concupiscence?

It is an horrible inordinate motion or violēce in al ỹ powers of man agaynst the lawe of God.

¶ Which be the effectes of synne?

Effectes be the punishment of synne, but there be thꝛee degrees: The first punishment is the very coꝛruption of nature, wherof we haue spoken, that is to say concupiscience, which afterwardes engendꝛeth all actuall syns, wherfoꝛe they be also motions of the coꝛruptions of nature.

The second punishmēt is death and al wꝛetchednes of mankynd.

The thꝛid is tyꝛanny of the deuil, to whom mans nature is subiected, which laboureth both to destroy men with bodely euils, & pꝛouoketh them to al kind of syn, to idolatry, the despite of God, heresies, vniust manslaughter, cursed lustes, and other mischiefes.

¶ Remayneth not originall synne in holy men? Oꝛ how is originall syn foꝛgeuen in Baptisme?

When it is sayde that originall

syn

syn is forgeuen in the sacrament of Baptisme, it must not be so vnderstanded that no vicious thing remaineth after baptisme, which is worthy damnation: But so is to be vnderstanded that in Baptisme the gyltynes is forgeuen, ꝑ is to say it is not reputed for syn, although corruption or concupiscence remayne as yet in nature, whych remayneth also in holye men, and is a thing by it own nature woorthy damnation, but it is reputed or ascribed for Christes sake, when we receiue hym with faith. Therefore the formality of synne, that is to say the reputing or accusation of it is take away in Baptisme, in the which wee sanctified, but the naturall cause, that is the verye affection and corruption of nature remaineth as yet in nature, & yet when

the holy ghost is geuen vnto the which haue layth, they conceyue new and godly motions, wherby the euil is somthing mitigate.

After the same maner teacheth vs Saint Austen, of the remissiō of originall synne in Baptisme, when he sayth: Synne is forgeuen, not to the intent that it shall remaine no more, but that it shall not be ascribed or layd vnto our charge. Item, syn passeth away as concerning accusation, but it remaineth in act.

¶ Wherefore remayneth punishment, that is to say bodely death, and other miseries, seyng synne is forgeuen.

Because synne or corruption remayneth in nature, therefore remayneth death also, as it is sayd: The body is mortified for synne, that is to say, being present and remayning as yet in nature. For this corruption must vtterlye be abo-

Roma. 8.

abolyshed, that afterwarde we may be clothed with a new & perfect nature. But the corruption of thys nature cannot be abolished and put away, but by death.

¶ What is actuall synne?

It is euery motiō, euery thought euery worde and deede, agaynst the lawe of God, and wythout doubt, whatsoeuer is done without fayth. Or more briefly, actuall synne is the fruites of nature corrupted, lyke as euyll mocions be, thoughts, wordes and deedes done agaynst Gods law. But we must entertaine both the person and the woorke together, for although the vngodly haue honest workes, yet neuertheles, because the persons be vicious, ỹ workes be not acceptable to God.

¶ What maketh the person vicious?

Infidelitie to doubt of God, to lacke.

lacke feare and trust of God. For although Pomponius and Cicero were excellent men, I put the case þ they had a certaine knowledge of the lawe, that is to say, that God is righteous & good. Yet yet they do not know the Gospell, that God remitteth syn without our deseruinges. And therefore in great aduersities & troubles they iudge their selfe to be reiected of God. Wherefore seing they haue euyll affections inwardly, their externall actes bee so polluted, according vnto thys saying of Paule: Whatsoeuer is not of fayth, it is synne. The stoutnes
Rom.14. of mynde in Achilles was an excellent vertue, and the very gyft of God, but it is by chaunce vicious, that is to say, by the person which is euyll, whych doubteth whether God haue respect of men

or

or no. Also he lacketh the feare and trust of God.

¶ What maketh the person acceptable vnto God?

Fayth, for if fayth be ioyned w̄ vertuous liuing & good workes, the person is acceptable vnto god

¶ Howe many kyndes of affections be in the nature of man?

Two, some doo plainely resyst the lawe of God, to desyre the goods or the wife of another mā, to be sorye that other men haue the benefites of God, to desyre prayse which is not due, to exalt ones selfe aboue other men, to be angry with the iudgement of God These motions be properlye the fruite of originall sinne, & they be manifestly euil, vicious, and to be reiected out of mans nature.

Ther be other affections which do not resist the lawe of God, as

for

for a man to loue hys wyfe, hys childzen and frendes. Also to be angry with vices. If any man go about to take these affections fro nature, he destroieth motion and lyfe. And although they be defiled also by originall synne, yet of them selfe they be not euil or vicious, but they must be kept in nature, & we must labour to make them more pure and cleane.

¶ How be synnes knowen?

By the preaching of the law, as Paule sayth: By the lawe is syn knowen. For I should not know that concupiscence were syn, vnles the law sayd: Thou shalt not carnally desire. Roma. 8.

¶ What iudgest thou of mortal synne, and veniall synne?

Mortall synne, that is to say, which is woorthy death euerlasting, is not onely a certaine action, but it is the euill which is infixed,

fixed in Nature, which is called originall syn. This motion condemneth the vnbeleuing and vngodlye, according vnto thys saying: He that beleueth not, he is already iudged. But this affection is forgeuen them which receiue remission of syns by fayth, according vnto this saying: No condemnatiō is now vnto them which be in Christ. Iohn.3. Roma.4.

¶ From whence comes venial synnes then?

The originall synne is not idle, but it engēdreth vicious desires and lustes, euen in holy men, according vnto this saying: The flesh lusteth agaynst the spirite. But because suche affections be forgeuen them which be godlye, they be made venial. For the godly doth not allowe those affections, but doth resist thē. Therfore be-

because fayth is in them whych do resist, yet be they pronounced righteous neuertheles.

¶ What is mortall synne?

It is a kynde of action whych is such, that they which do commit it, fall from the grace of God, & be no more reputed righteous, and be condemned, vnlesse they do amend. These actions be called mortal syns, for an example. To alow or do any thing against conscience, that is to say vngodly opinions, misbeleuing, not to resist vicious affections, also to commit bodely syn against the commaundement of God. Of thys
1.Cor.6. speaketh Paule: Neither whoremonger, nor idolater, nor adulterers, nor the effeminate, nor buggers, nor theeues, nor the deceitful, nor dronkardes, nor raunderers, nor robbers, nor rauishers,

shall

shal possesse the kingdom of God Rom. 11.
The workes of the flesh be open, adultery, whorehunting vnclean lynes, vncleanes of liuyng, idolatry, impoysoning or sorcerye, hatred, chidings, and brawlinges, desire of glory, strifes, sects, enuy, murther, dronkennes, vnmeasurable eating and drinking, wherof I shew vnto you ꝑ they which do commit such, shall not possesse the kyngdome of God.

¶ What thinkest thou of the diuision of actuall sinnes which olde writers vsed that is, inward actuall sin, & outward?

This diuision is not so ieopardous: If thou say, some actuall sinnes be inward, lyke as affections and thoughts be, which may be called venial, in them which resist with faith, and therfore be as yet, reputed iust. Some be outward, as euil doinges & sayings, wherein they which fal, be dest-

fuse of grace, nor be no more reputed iust. Yet shalt thou knowe that as well inward as outward synnes be mortall in them which lacke fayth, nor do not resist such euyll motions. For because they lacke fayth, they haue no remission of synnes. Therefore in suche can no venial synnes be.

¶ What sayest thou of the synnes of omission and wylful ignorance?

They be also mortall syns. For this same wilfull ignorance is a gainst conscience, as if a man wyl not know the Gospel, or wil not perceiue his duty, or doth it negligently. Such be the faultes of many men now adaies which despise to heare & know the Gospel, although they know that this is cómaunded of God: Heare hym. Such lyke was the ignorance of the Iewes which dyd persecute

Christ.

Christ. Euen so is the idolatry of the Gentiles deadly synne.

¶ What is to be required in them which be conuerted?

That they may prepare to haue a cleare cõscience, and they being sory for their syns, shal not continue in them, which they iudge in themselues to haue committed a gynst the wyll of God, as it is written: I will not the death of a sinner, but rather that he be cõuerted. And againe, if I shall say vnto the vngodly, thou shalt dye, and if it shall repent hym of hys synnes, and if he doo iudgement and iustice, he shall lyue. And yet let them know in the meane time the sayde obedience which they performe not to be perfect. And therfore in the iudgemẽt of God let them not trust in the dignitie or worthines of their workes, but

let them beleue the parson to be accepted for Christes sake. Then let thē obserue this which Paule saith: Make not sory the holy spirit of God, wherwith we be marked vnto the day of redemption, that is, let vs not cast awaye the benefite of Christ, and so perish.

¶ Of Grace.

¶ What signifieth this word Gratia?

THis word Gratia in scriptures, and especially in Paule, when he disputeth of iustification, signifieth not a quality or state, which is poured into the soule (as the Papistes do teache of Gratia, and abuse ꝑ word for charity or loue, which is in vs) but must bee taken in comparing with another, and it signifieth the vndeserued receiuing into fauour or reconsiliation of God toward vs.

¶ What is Gratia then

Gratia

Gratia properlye is remission of synnes, & reconciling or reputing of righteousnes, or acceptacion or alowaunce of the person, whych is by mercy for Christes sake, vndeserued, wyth the which allowaunce the gift of the holy ghost is conioyned, wherby our hartes in repentaunce be lyfted vp w faythe & receiue comfort. wherby new motions are created & agreable vnto the law of God.

¶ How shal this be vnderstanded, when it is sayd we be iustified by grace?

It must not be vnderstanded as the Papistes do imagine, that is shoulde signifie that we purchase remission of sinnes, or be iustified for any state or qualitie which is in vs, that is to say for our loue or new obedience, for that is the very way to oppresse the doctrine of faith, and to take away Christ

our Mediatour. But it must be so vnderstanded that we obtain remission of syns or reckoning to be iustified, when God accepteth vs without any of our deseruinges by his mercy, for an other thyng which is without vs, ỹ is to say for Christes sake. And yet is it to be knowē that the geuing of the holy ghost is cōioyned with remission of syns, ỹ is to say when we be lifted vp with faith, which maketh in vs ỹ perfourned obedīēce.

Therfore in the striuing of our conscience, when it seeketh for remission of sins, & disputeth of the wyl of God toward it, we ought not to haue respect vnto our qualities, or our own worthines, but wee must behold the promyse of Christ, & according vnto that shal we iudge of the wyll of God toward vs, & we shal receiue the self

Medi-

Mediatour by faith. This done, the holy goſt is geuē, which bringeth comfort & taketh effect, that new motiōs be created. Therfore both these sentēces must be hold, both ꝑ new motions ought to be made in vs by ꝑ holy Goſt, & that our conscience neuertheles ought to haue respect without our selfe to be iustified by him, ꝑ is to saye that we haue remission of syns, & be accepted vnto euerlasting life.

¶ Which be the causes of Grace?

The efficient cause is the wyl of God, whych would that Christ should be a Sacrifice for vs, and for his sake to be mercyfull vnto vs. Therfore onely the merite of Christ is the cause, for the which grace is geuen.

¶ How chaunceth Grace vnto vs?

The instrumentall cause is the preaching of the Gospel, and mi-

nistring of the sacramentes. For God wil be effectual by his word if so be we receiue it in faith. For our wyll must come thereto also, which may receiue the word. For hee wyll not take effect in them which do resist, & in them which obteyne not grace in hearing the word, the cause is their own wyl which resisteth the word. So the obtayne wee grace, when by the word or promise declared and set forth in the Gospel, our harts cō ceyue comfort, & ouercome feare, and lift vp themselke with fayth, vndoubtedlye iudging that they haue remissiō of sins, & are accoũted to be iustified according vnto the promise for Christes sake.

Therfore saith Paule that we should take the promission in spirite by faith, that is, when we afraid for the iudgemēt of God do

lyft

lift vp our selfe with faith, which leaneth vpon ꝯ promise of Christ. Here are fantasticall & mad spirites to be condempned, as the Anabaptists, which loke to be lightened by the holy ghost, wythout the word of God. Also they which do imagine the holy ghost to run before the word, & when they perceyue that they haue those newe lyghtenings, they fayne that they wyl beleue. Also disputations of predestinatiõ are to be cast away here. For lyke as the doctrine of repentaunce which rebuketh sin is vniuersal, & there is an vniuersal cõmaundement of Christ, euẽ so is the promise of the Gospel vniuersal, cõmaũding that we shal all beleue in him and that we shal iudge this to be the euerlasting & vnchaũgeable wyl of God, that for Christes sake all these things

are

are vndoubtedly graunted vnto vs, which the Gospell promiseth.

¶ Haue we then merite in reconciliation?

We haue no merite wherby we can obtaine grace, that is remission of synnes, and reputation of righteousnes, but it is the vndeserued reward, as Paule sayth, it is the gift of God, not of you, least
Roma 9. any man should glory. Also the gift of God is euerlasting lyfe.

Therfore this meane is taken awaye in reconciliation, not because we should do nothyng and be ydle, but because the promyse is a reward, to the intent it may be certaine, that is to say, not hauing ought of the cõdition of our worthynes, and yet wee in the meane season must receiue, and not reiect the promises.

¶ Which be the effectes of Grace?

The effectes be motions of the holy

holy ghost, which be when we re-
ceiue the Gospell. And the first &
principal effect is fayth, whereby
we lift vp our selfe, & iudge God
to be mercyfull vnto vs for Chri-
stes sake. Thys motion is called
a receyuing, for wyth fayth the
threateninges & feares of syn and
death be ouercom. And this trust
is deliuerance from syn and euer-
lasting death, and the very begin-
ning of euerlasting life.

Then after folow other motiõs,
that is to say a new obedience to-
ward God, inuocation, feare, loue
patience and other vertues. Ther
be also other effectes of grace, the
helpe of God agaynst the deuyl &
death, comfort in aduersities. Al-
so deliuerance from the law.

The last effect is which folow-
eth the same cause: renuyng of
whole nature & euerlastingly se.

By

¶ By what meanes doth Grace delyuer vs from synne and death, seing syn remaineth as yet infixed in our flesh and also bodely death?

I aunswer: Although in thys lyfe the flesh abideth as yet vicious, yet this present infirmity is not imputed vnto them which beleue, although this euil by it own nature is sin, or a thing which deserueth dampnation: moreouer, newe motions and a newe lyfe is begun in vs, which shall be made perfect, when this flesh mortified shalbe renued. And so grace delyuereth from syn after two sortes. For it is remission of syns whych be past, and forgeuenesse, or not reputing of the present euil which is in vs, and remayneth infixed in our flesshe. Secondly we be deliuered from death, for now is euerlasting death taken awaye to them which beleue.

Rom. 14.

Then

Then remaineth as yet bodely death & other aduersities in this lyfe, but yet is Death robbed of his dart, and onely bodely death doth remayne for thys purpose, that this vicious and corrupted flesshe should be abolished. Afterwards shal this bodely death be also abolished, and a new glorified nature shall come after in the resurrection of the dead.

¶ Wherefore maketh Paule difference betwene Grace and the reward?

Paul calleth Grace remission of syns, or reconciling, or ỹ vndeserued accepting for Christes sake. He calleth the reward the geuing of the holy ghost, and euerlasting life. Therfore this word reward signifieth the very effects of grace whereof I haue spoken. But although these two be so cõioyned, yet Paul learnedly maketh difference

rence betwene thē for a necessary cause. And thys is the maner of difference as is aboue sayd. For although it be necessary that new spiritual motiōs be begun in vs, yt our conscience is striuing, and before the iudgemēt of God must not haue respect to the renuyng of it, which is don by ỹ holy gōst, nor yet to seeke if it haue vertues inough or no, whether it beleue and loue inough. For so can it neuer bee certified of remission of syns, but it must playnly beholde the promyse of the Gospell, and iudge that it hath vndoubtedly remission of syns vndeserued for Christes sake, not for any dignity or vertues whych it hath.

¶ What signifieth the spirit of grace, and prayse in the Prophet Zachary?

Zacharias hath moste playnly described the benefites of the new

Zach, 13.

new testament in these wordes: I wyll poure out vpon the house of Dauid the spirit of grace and prayse. Hee calleth the spirite of grace, whereby we knowe that God is merciful vnto vs, and forgeueth our synnes. The spirite of prayse containeth all inwarde worshyp, inuocation, and all exercisinges of fayth, which the holye ghoste perfourmeth, after we haue receiued comforte, & beleue that we haue remission of sinnes for Chystes sake.

¶ Of Justification.

¶ What signifieth these two wordes, to be iustified, and iustification?

TO be iustified, signifieth properlye in the Hebrue phrases to be quit from synne, and to be pronounced iuste, that is to saye acceptable, as if thou would say, ye

he is absolued and reconciled or receyued into fauour. So sayth Paule: To hym which beleueth in hym which iustifieth ỹ vngodly, that is to say deliuereth & pronounceth righteous. Euen so iustification signifieth the reconciling or acceptatiõ of God. For although it be necessary that newe mocions be in them which be reconciled, yet iustificatiõ must not be vnderstãded in this proposicion, we be iustified by sayth, of the diuision of qualities or new vertues: But it must be vnderstanded in referring to another thing that is to say, the wyl of God, ac-
1.Cor.6. cepting & alowing vs euen, with the remission of synnes, and pacifying of conscience. So also thys worde (Iustus) signifieth in comparison of an other, not one hauing new qualities, but one reconciled

cilled or accepted, hauyng remissi-
on of synnes.

¶ What doth iustification contayne?

It cõteineth three members, re-
mission of syns, acceptation vnto
euerlasting life, and geuing of the
holy ghost. Although the rest be
contained in remission of synnes,
yet for the cause of teachyng, it is
expedient to discerne these three
that we may perceiue all these to
be geuen vnto vs not for our wor-
thines, but onelye by mercye for
Christ. And not to be imagined,
that although we obtayne remis-
sion of synnes by mercy: yet after
that we be iustified by our owne
qualities or vertues.

¶ How is iustification?

It is sayd aboue in the Gospel
these .ij. to be taught: repentaunce
& remission of syns in my name.
Therefore we must begyn wyth

the same preaching whych rebu-
keth syn, and setteth forth the be-
nefits of Christ. Therefore this
is the way of iustification: Con-
trition is necessary, which may
esteeme that God is angry with
syn, and may earnestly be sorry for
it. In such feares the conscience
must be lyfted vp w faith, whych
taketh the promyse of the Gospel
of Christ, and according vnto it
determine our syns to be forge-
uen vs, & that we be reputed iust
and inheriters of euerlasting lyfe
for Christes sake by his mercy, of
our part vndeserued.

When we be so comforted in re-
pentance or contricion, we be iust
or acceptable vnto God, that is to
say, we haue remission of syns, &
acceptacion vnto euerlasting life,
not for our dignity, but for Christ
whom neuertheless we must re-
ceiue

ceiue with faith. And when we take comfort after thys sorte, we receiue also vndoubtedly the holy gost, which styrreth vp our harts & they begin to haue new motiõs as feare of God, faith, loue. &c.

¶Which be the causes of iustification?

The first & principal is the holy Ghost, hereunto is an other to be ioyned, that is to say the woord, whereby the holye Ghoste doth moue, and it taketh effect. Thirdly our wyll: when it is moued of the holy gost by ỹ woord, it ought not to resyst, but to consent and receiue the woord, according vnto this: If ye wyll heare his voyce, harden not your hartes.

¶Doth not our wyll something?

When we say men to be iustified not for their deseruinges, and the merite is wythdrawen from workes, that must not be so taken,

as our wyll should do nothing at all, & be as a very stone or image. But seeing we must begin of the word, as I haue sayd, mans will doth certainly somthing. It (moued of the holy ghost) agreeth or consenteth & receiueth the word, & doth sustaine or vphold it self therwith, for it ought not to cast away or resist the worde. Also it must esteme that Christ doth vnfainedlye keepe his promise, that is to say that he will geue vnto the which beleue, the holy ghost, that he will take effect by his worde.

¶ What is the meaning of thys saying we be iustified by faith?

This sentence is diuerslye depraued: Some do expound it, with faith, þ is to say wyth the whole doctrine of religion, or wyth obseruing of Christen profession, or obedience of al vertues. These do plainly

plainly depraue the word faythe, & call it a knowledge or profession of doctrine, & they speake nothing of Christ, nothing of trust, which lifteth vp & comforteth consciences. And they sticke onelye in the doctrine of the law. Otherſome, although they be somthing wiser & graunt that by the word (Fides) not onelye the knowledge of the history is signified, but also trust: yet do they imagine a Synecdoche to be in this word (we be iustified by faith) because it is the most excellent vertue, & beginneth godlines, therefore may iustification be attributed vnto it, yet not so that other vertues should be excluded frõ iustificatiõ, for is to say loue. &c.

But these do also erre from the sentence of Paul, and do leane to much vpon their owne qualities, they thinke that they be iustified

for ỹ dignity of that or other ver-
tues whych must be in holy men.
But the true interpretation is,
we be iustified by faith, that is to
say, by the trust of mercy for Chri-
stes sake we be iustified, or accep-
table before God. Therfore thys
word must be vnderstanded in a
comparyng wyth an other. We be
iustified wyth fayth, that is, wyth-
out our deseruing, by mercye be
we counted ryghteous. But thys
mercy must be taken wyth fayth.
Therfore the mynde of Paule is,
that we be iustified by fayth, that
is to saye, not for the dignitye of
our qualytyes or vertues, or for a-
ny thing which is in vs, but for
an other thing which is without
vs, that is to say for Chryst we be
reputed ryghteous.

¶ What doth this word Gratis except?

It doth not except repentance,

or

or contricion and good woorkes, but it excepteth the condition of our woorthynes, and it attributeth the cause of the benefyt (that is to say remyssion of synnes, and geuing of euerlastinge lyfe) onely vnto mercy.

¶ Wherefore is it necessarye to make this exception?

Thys doctrine is altogether to be referred vnto the very contention of the conscience before the iudgement of God, nor it cannot be vnderstãded, vnles the minde be referred vnto the sayd contention or striuing. For in so great feares our conscience hath experience, that we cannot set our vertues & merites before the iudgement & wrath of God, nor it cannot be quiet to ouercom doutyng & despaire, so long as it seeketh it own vertues and good woorkes.

Dauid although he had many excellent vertues & merites, yet can he not certainly esteeme that he obtaineth remission of synnes for them, but all these vertues be oppressed with one sin. Therfore to obtaine a quiet conscience and to ouercome feare and desperation, he is compelled to seeke the vndeserued mercy, nor he cannot rest before he obtaine the voice of the Gospell with faith, that his sin is forgeuen him without his deseruings. Therfore thē is this sentence to be holden, that we be iustified without deseruing, by mercy for Christes sake, that the benefite may be certain, and that consciences may haue a sure comfort, and that desperation may be ouercome with faith.

And this same word Gratis properly maketh difference betwene

the

the law & the Gospel. For the law hath also promises, but it graunteth not remission of synnes for nought, but it requireth the condition of our fulfilling the law or obedience. This then is the principal cause wherefore it is necessary to defende thys exception, that is to say, that the promise may be certain. The second cause is, that due honour bee attributed vnto Christ, that is to say, ỹ we esteme verely that we haue the benefites of the Gospell for his sake, & that we may learne to vse him for our mediatour. For they which hold not his doctrine, doo rob Christ of his due honor, nor they cannot take him for their Mediator.

¶ Shewe the testimonies of thys exception.

They be iustified freely by thys grace, by redemption in Iesus Christ

Christ. &c. Item: therfore by faith freely. &c. Item. Through grace be ye saued by fayth, not of your selfe. For it is the gyft of God, not by workes, knowing that a man is not iustified by the workes of the lawe, but by fayth in Jesus Christe. Not by the workes of righteousnes whyche we haue done, but by his mercye hath he saued vs.

Gala 4. Ephe. 2. Gala. 2. Titus. 3.

¶ Is not this proposition true, we be iustified onely by fayth?

I answer: It is true, for it is alone to say we be iustified freely for nothing, and to say we be iustified by faith. And the sentence shal be better vnderstand, if it be changed into a comparison to another. We be iustified onely by mercye, for it is so muche, onely by fayth, that is by the trust of mercy onely be we pronounced iust.

But

But although this particle (alone) be not added, yet thys proposition (we be iustified by fayth) is plainly an excepting. Because to say, we be iustified by faith is for the same purpose, that is to say, because fayth leaneth onelye vpon mercy, not of our dignity, & it signifieth trust of mercy onely, and it is set agaynst the truste or confidence of our owne dignitie and workes. Therfore it is a contrary saying to say, we be iustified wyth fayth, and then to imagine that we be iustified for our woorkes, or deserue remission of synnes and euerlasting lyfe.

¶ I argue contrary.

Thou saydest before, ỹ contriciõ & repentaũce wer necessary: therfore fayth alone doth not iustifye.

I answer, this particle (alone) doth not except repentance or cõtri-

fricion, nor it is not to to be taken that faith alone is in them which be renued, and no other vertues. But it excepteth the condicion of our worthines and merites, as the cause of reconciliation, that is to say, that we be reputed iust for none of our woorkes. And the cause of iustification, that is the price of remission of sinnes, doth not attribute the merite of euerlasting lyfe vnto vs, but that repentance and beginning of newe obedience be in vs, yet haue wee not therfore remission of sins.

¶ Another argument.

¶ We be iustified with fayth.
Faith is a woorke.
Therefore we be iustified by woorkes.

¶ Here doth the answer of them not auaile which say, fayth is the woorke of God, because loue also & other vertues be the woorkes of God,

God, yet are we not iustified by them. The maior is not to to be vnderstãded, we be iustified with faith, because it is a worke of qualitie in vs, but because it leaneth vpon mercy, & receiueth mercye. And this saying, we be iustified with fayth, must be vnderstanded by the way of a comparison, that is to say, by mercy be we pronoũced iust, but it must bee receyued with fayth. Although then faith be a worke or new quality in vs, yet be we not iustified by the worthines therof, for this faith is as yet vnperfect, lyke as other vertues be, but we be iustified by ỹ thing whereupon fayth leaneth, & the which fayth receiueth, that is to say for Christes sake.

¶If wee bee not iustified wyth good woorkes, what neede we then to do good workes?

I answer: the benefite of iustification

fication is wholye attributed to Christ, nor it hangeth not of our dignity, to the intent it should be certaine. And yet new obedience is necessary, as the effect necessarely folowing. For whē we receyue remission of sins by faith, & be reckened iust, a renuing is also created within vs, which is ỹ beginning of a new & euerlasting lyfe, but ỹ beginning of the sayd new euerlasting lyfe, is in deede thys sayd newe obedience. Therefore this said new obedience is necessary in them which be iustified.

¶ I aske of Paule nowe conuerted or renued, is Paule iustified after hys conuertion with faith onely, or with faith and workes, or new obedience also?

I answer: He is iustified onely by faith. For although we haue now a new obedience, & excellent vertues, yet can he not iudge his persō to be accepted for thole ver-

tues.

nes. For he perceiueth ỳ the said new obediẽce begun now in him doth not satisfy the law, nor he cã not set vp his vertues against the iudgemẽt of God, like as hys lyfe saith: I know no euil that I haue done, yet am I not therfore iustified. Therfore it is necessary that he iudge the person to be acceptable for an other thing, ỳ is to say for Christ. Thẽ after bicause faith beginneth vpon mercy, & iudgeth it selfe therfore to be accepted before God, it cãnot be said that we be iustified wyth fayth & workes together. For it should be a cõtrary saying to put our trust in mercy, and in our own dignity also.

¶ Of good workes.

¶ What is to be holdẽ in the doctrine of workes? 1. What workes be required? 2 How be they done? 3 Whither they satisfy ỳ law or no? 4 How be they acceptable?

5 Of the meryte and cause of good woorkes.

¶ What woorkes bee required? And which be good woorkes?

GOd requireth not onely outward woorkes, which be a certain ciuil forme of liuing and carnal iustice, which is in hipocrites, & the vngodly, for that maye mans wyll in a maner performe, without the holye Ghost, and God requireth it also of them which be not sanctified: but hee requireth also inwarde motions of the hart, that is to say, ye feare of God, trust, inuocation, loue, pacience and such like, according vnto this sentence: I wyll geue my law in their hartes. And Christ saith: vnlesse your righteousnes abound more then the righteousnes of the Scribes & Phariseis, ye shall not enter into the kyngdome of heauen.

There

Therfore good woorkes be not onely outward woorkes, but also inwarde and spirituall motions: But I cal those only good woorks which be cõmaunded of God and be taught in the ten commaundements. Wherefore when iniquity is made of good woorkes, we must haue respect vnto the.x.commaundementes, and it is to bee knowen that onely they are to be called good woorkes whych are taught in the.x.cõmaundements. For there must be a testimony of the word of God what woorkes God requireth, & which be acceptable vnto God. But it is not to be iudged that those woorkes do please God, whych haue no testimony of hys woorde, lyke as the woorks of traditions, & kindes of worshippyng of our owne election be, but ỹ Scripture doth rather

 refuse

refuse those worckes, and denieth thē to please God as Christ sayth they worship me in vayne wyth mans commaundementes.

¶ Say the regester of good worckes contayned in the ten commaundements:

1 Unto the first belongeth repentāce or feare, faith or trust of mercie promised for Christ, and loue, also obedience in aduersities, or pacience.

2 Unto the second precept partaineth inuocation, thankesgeuing, acknowledging of the doctrine, & preaching of the word of God (yf thy vocation requyre it.)

3 Unto the third belongeth obseruing of cōmon ceremonies which be ordeyned of God, reuerence toward the ministratiō of the word

4 Unto the fourth, the duties pertayning towarde lyuing, obedience toward Parentes, Diligence in our vocation.

Unto

Unto the fifte, vengeaunce, ha- 5
red and enuy forbidden.

Unto the sixt, chastitie, faithful- 6
nes in mariage, temperance and
sobernes.

Unto the seuēth, iustice in conue- 7
naunts, and vsing of our goods,
liberalitie, almes deedes.

Unto theight truth in al our ly- 8
ing, to hate dissēbling & lyings.

Unto the nynth and the tenth, 9 10
belongeth resistyng of concupis-
cence and euil affections.

¶ The second question.

¶ How are good woorkes done?

Here must this rule first of all be
obserued that it is impossible to
fulfyll the law without faith. For
seing it is not sufficient to accom-
plish eternall woorkes or the fan-
tasy of the lawe, but inward mo-
tions of the hartes are required:
This true obedience can menne
not accomplishe wythout fayth,

or without the vnderstanding of the Gospell of Christ.

But by this rule without faith the law is impossible to be vnderstanded, two waies. First of spirituall obedience, as it is sayd. For although mē fulfil in a maner eternall workes, yet in the agony or stryuing of conscience when their hartes percepue the wrath and iudgement of God, then dout they, they flee God, they dispaire, they loue not God, they cal not vpon him, therfore they fulfill not true obedience. Secondly, it is to be vnderstanded also of acception, that is the selfe thyng also whiche man doth without fayth, doth not please God, because it is not done in the trust of Christ the mediatour. For without Christ nothing can be acceptable. Therfore sayth Christ himselfe: wythout

nt me can ye do nothing.

Therfore it is necessary that the Gospel of Christe be added vnto the doctrine of the lawe, and faith is necessary for the accomplishing of the law. So then be good workes done, when our hartes be lifted vp with the Gospel, the holy ghost mouing, & we also consenting, then is the holy ghost receyued also, and new spiritual mocions are begun in vs. Our hartes after they iudge by faith that god is mercifull vnto vs for Christes sake, that God taketh care for vs & wyl heare vs, thē acknowledge we God the father, and we delyuered from dout and desperation do begin to loue God vnfainedly, to call vpon hym, and to put our trust in his helpe agaynst all ieopardies & perils, we take aduersities in good worth, & fulfyll our

obedience, for the glory of god we helpe our neighbours, we do the duti of our vocation more diligētly, & we accomplish the exercising of godlines, chastity, diligence in repressing our affections & such lyke. Therfore this is the benefit of the doctrine of the gospell whē it teacheth of fayth, it learneth how the holy gost shalbe receiued which stirreth vp in vs new motions, and we vnderstande howe the law is possible as Paul saith, the law is stablished by fayth.

¶ The third question.

¶ Whether new obedience do fulfill the law, and be without synne or no?

Although newe obedience be in them which beleue (as it is sayd) yet is it to be knowen, the sayd obedięce to be vnperfit, & not to be without synne, but that much infirmitie and vice doth remayn as yet

yet euen in them which be sanctified. Wherefore thys new begun obedience (so much as pertaineth vnto it selfe) doth not satisfye the law, nor cannot be set against the iudgement of God. For there is as yet in holy men concupiscence, whych is by the own nature syn, and deserueth death, nor it is not ydle, but ingendereth perpetuall vicious affections. Therefore holye men cannot iudge or esteeme themselfe to be iust, & please God for new obedience sake. But they are compelled to seke mercy, & beleue that they please God onelye for Christes sake. So perceyue they that continuall repentaunce is required of them, and that they haue euer nede of remissiō of sins lyke as Christ requireth repentance of all men, least they should be to proud of ỹ cōfidence of their

own dignity, whē he sayth: There is ioye with the Angels for one synner which doth repentaunce, more then for nyne & ninetie iust.

Therfore the doctrine of our aduersaries is to bee condempned, whych sayneth that Saintes be without synne and concupiscence (which they call an enticement, not to be by it own nature sinne) and they iudge those which be reuned to be iustified by their owne obedience. So take they Christe vtterly away, and blinde the doctrine of the Gospell.

¶ Testimonies that sinne remaineth as yet in Sayntes.

1. Iohn. i. If we say that we haue no syn, we deceiue our self, and the truth is not in vs. In my flesh I serue the law of synne. &c. Agayne, he Rom. 7. hath shutte vp all vnder synne, to Rom. 10. ỹ intent he might be merciful to all

all. Enter not into iudgemēt with thy seruaunt, for no man shall be iustified in thi sight. If thou shalt obserue iniquities (O Lord) who can continue? Who vnderstādeth trespasses. &c. Blessed is the man to whō the Lord hath not imputed sin. Therefore sinne might be imputed vnto all men, no not the sayntes, be without syn, as it followeth in the Psalme: For this shall euery saint pray vnto thee in due season. Also the Sayntes do acknowledge their sins whē they pray: forgeue vs our faultes. &c. Psalme. clxii. Psal. 138 Psal. 18. Psal. 31.

¶ The fourth question.

¶ Seyng that sinne remaineth also in Sayntes, howe can the newe obedience be acceptable?

Hereof is it specially necessary, consciences to be instructed in the church, by what meanes our new obedience is acceptable, seeing it is vnperfect & falleth much from the

the perfection of the lawe? So
then it is to be aunswered. Thys
newe obedience pleaseth not for
the owne dignitye or perfection,
but for Christ, so also the obedien
which foloweth, or good workes,
although they be defiled with sin
whyche remayneth as yet in na
ture, yet bee they accepted for
Christ, & that whyth is vicious
is forgeuen thē which beleue for
Christ the mediators sake. So is
it to be knowen, that as well the
person as the woorke is accepted
for Christ, & that this new obedi
ence, by mercy for hys sake, is al
lowed & reputed as thoughe the
law were satisfied, and it is called
fulfilling of the law, or righteous
nes, because we be now chyldren
and inheritours wyth Christ.

¶ Testimonies that this new obedience
is acceptable.

Now

Now is there not condempnacion vnto them which walke in Iesus Christ. &c. Also if ye shall mortifie the workes of the flesh wyth the spirite. Agayne: In Christ neither circumcision is of any valure, but fayth by loue taketh effect, our loue then is acceptable, but so that fayth be knyt wyth it, whyche receiueth before Christ the Mediatour. Hee whyche in these thinges serueth Christ, he pleaseth God, and is allowed of men. That ye may offer spirituall sacrifices, acceptable vnto God for Christ. &c. Because we keepe hys commaundementes, and do these thinges before hym which be acceptable.

¶ The fyft question.

¶ Of the dignitye and causes of good woorkes.

Thys doctrine doth greatlye adorne

adorne and commend the endles greatnes of the mercye of God, when we perceyue our obedience to please God for Christes sake, & to bee reputed for the accomplyshing of the law, & to be adorned with great praise, and to be called righteousnes, worshyp, sacrifices wherewith God is honoured, also to deserue great rewards. Wherfore the dignity of good workes is not to bee diminished, but rather amplified, þ it maye inflame in vs desyre of well doyng.

¶ Whych be the causes then whyche should prouoke vs vnto good workes?

Fiue: necessitie, dignitie, the rewardes whych are promysed, exercisyng of fayth, and the helpe of the holy ghost.

¶ Which is the fyrst cause?

The necessitie of good workes. For fayth must encrease in vs wt cõtinual exercises in inuocation, repen-

repentaunce, & perils, accoꝛding vnto this: do the woꝛthy fruites of repentaunce, &c. Foꝛ faith cannot consist with an euill conscięce because it hath a trust that God is mercifull vnto vs, an euyll conscience iudgeth the contrary. Also they which do not repēt, but giue themselues to vicious lustes & desires, do not kepe their fayth. Foꝛ fayth seketh foꝛ remission of sins, it is not delited with syn, noꝛ the holy goſt doth not remaine in thē which geue them selfe to vicious affections accoꝛding vnto thys: He that woꝛketh sin, is of the deuil. Peter monisheth the same: endeuoꝛ your self (saith he) that ye make sure your vocatiō & election

¶ Which is the second cause:

The dignity of good woꝛkes. Foꝛ although in our great infyrmity we ought not to iudge arrogantly,

gantly of our selfe, yet our vocation is much to be made of, and although our vertues & good workes be not pure & cleane ynough, yet belong they vnto the glory of Christ. Therfore their dignity is great, & that we shall knowe that thei do greatly please, God adourneth them with honorable titles for they be called sacrifices, that is true worshipping and honors wherwith God is delited. Christ sayth that the father is glorifyed with our good woorkes. Peter sayth that we be a holy priesthod ordeined to offer spirituall sacrifices, and acceptable vnto the father by Christ. Moreouer, seing good deedes and good workes be the giftes of the holy ghost, it were an vnthankefull and an vngodly hart which wold not know the authour. Also good woorkes

be

the sacramentes, that is to say tokens, admonishing vs of the wyll of God, & testifying that we haue remission of sinnes, & other godly benefites, according vnto thys: forgeue ye, & ye shall be forgeuen.

¶ Which is the thyrd cause?

Rewards as well bodely as spirituall, whych good woorkes deserue. But although euen in thys lyfe rewards are geuen vnto many, yet because the church is subiected vnto the crosse, the moste speciall and excellent rewardes shalbe geuen after thys lyfe, lyke as Christ sayth: your rewarde is plenteous in heauen. And Paule sayth godlynes hath promyses of present lyfe & of the lyfe to come.

¶ Which is the fourth cause.

Exercisyng of faith, for therfore doth god adde promises vnto the woorkes, þ we should exercise our

sayth

sayth by such occasiõs, we should thinke that therfore we ought to geue almes, because that dutye pleaseth God, & we should beleue that God wil in like maner be beneficial and good vnto vs. Lyke as the example of the widowe of
3.Reg.17 Sarepta teacheth vs.

¶ Which is the fift cause.

That they which go diligently about to do good workes, be holpen of the holy ghost & preserued, least the deuill should draw & entice them into daungerous errors & vngracious mischiefes. Therfore Christ saith: I wil not leaue you fatherles. Thys benifite of God can no mans mouth prayse inough. For the crafts & wiles of the deuil can no mãs wisdom eschew wout ỹ help of ỹ holy gost. Therfore let these causes styr vp & prouoke vs vnto good workes.

But

¶ But what of euyl workes? Do they hurt vs or no?

Yes, first of all they deserue the wrath of God, and euerlastyng dampnation Secondly, they deforme the Gospel, and the glory of God, as he saith: For your sake is the name of God euyll spoken of among the Gentiles. Thirdlye, they haue present punishmēt, the tyrannie of the deuil, which hath the vngodlye in his power, and doth driue them to all kindes of errours and mischiefe.

There folowth also bodely punishment, warre and other wretchednes and miseries. Moreouer all spiritual exercises be hindered, faith is dead in them which geue themselues vnto vices. Finally, that which is most horrible, syns deserue hardening of the hart, & synnes be punyshed wyth more

mischeuous synnes. These cause be diligently to be consydered, to the intent wee shoulde cast out of our hartes fleshly surenes or confidence, and that we should learne to feare the wrath of God, & flye vp our selfe vnto good workes.

¶ Do good woorkes deserue euerlasting lyfe?

I answer: Som, although they graunt that good workes do not deserue remissiõ of synes, yet afterwardes they imagine that good woorkes deserue the euerlastyng life in them which be renued, but it is not to be iudged that euerlasting lyfe is geuen for the cleanlynes and dignity of those workes, but it is the vndeserued benefite or reward, & it is geuen by mercy for Christes sake. And the cause is that our obedience is euer as yet vncleane, or it pleaseth not, for it

own sake, but by Christ doth it
please. And ther is no man whych
is so mad or impudēt, if he search
his own cōscience, that dare be so
bold as to affirme that hys good
deedes be worthy euerlasting lyfe
for them. So sayth Paule, I am
nothing gilty in my conscience, &
yet I am not iustified therefore.
If Paule now holy and ful of good
workes denieth hymselfe to bee
iustified wyth them, hee iudgeth
much lesse that they deserue euer-
lasting lyfe. Also Christ saith, whē
ye haue done al which be cōmaun-
ded you, say yet ye be vnprofitable
seruauntes. He hath shut vp all
vnder syn, that he might be mer- Rom. 10.
cyfull vnto all. For we may not
suffer this to be mocked with the
subtil cauillations, whereby they
faine Sinecdochine, that is to say
although good workes bee not

the whole merite, yet be they partly and ielle principall merite. For so shoulde fayth leane vppon that sayd partial merite, which is impossible. For it is a cõtrary saying to esteme that we receiue euerlasting life for nothing by mercy for Christes sake, & theu to imagine that our obediẽce deserueth euerlasting life. And that same partiall (yf so be there were any such) yet should it be vtterly shaken of, of vs in the battail of conscience, when we should perceiue our obedience not to be suche, as it ought to be. To be short, none of our merites can be set against the iudgement of God, for the lawe doth euer accuse vs and condemne vs of syn. As Paule saith, the power of syn is the lawe, but thankes be vnto God, which gaue vs the victorye by Christ. &c. Therefore is it to

be

be iudged, although our obediēce be not the merite of euerlasting lyfe, nor wee are not saued by it, but for Christes sake without our deseruinges, yet it is our dutye, which must necessarily folow, and it deserueth rewardes, both bodely and ghostly, which shalbe geuen vs partlye after thys lyfe as Christ sayth: Geue and it shall be geuen vnto you.

¶ Wherefore then is euerlasting lyfe called a rewarde, as it is sayde: he shall geue vnto euery one according vnto his woorkes. &c.

I answer: It is a phrase of the lawe, which describeth in what state they shall be, to whom euerlastyng lyfe is geuen, and it sayth that euerlasting lyfe is geuen to them which be iustified. For whē the lawe speaketh of woorkes, it meaneth the rightsoulnes of euery one. So speaketh the lawe as

though he had fulfylled the lawe wyth our obedience, and were so reckoned iustified, & it promiseth euerlasting life vnto them which bee iustified. But in the meane tyme we must learne in the Gospel, þ by faith freely we receiue imputing of righteousnes for Christes sake, and that euen so as we our selues had fulfylled the law. Therefore because ryghteousnes or fulling of the law is imputed vnto vs, therefore is euerlasting life promised vnto vs, as iustified, not because our obedience is worthy so great a benefit, but because for Christes sake we be nowe reputed iust, and the reward is due vnto vs, not for our worthynes, but because it is promised vs for Christes sake. And thys reward is not the recompence of the due office, but it is of an vndeserued

gift

gift or benefit, & yet not for the obedience whyche is not due, but which is due yet in vs it is vnperfect, and doth not satisfy the lawe.

Some were wont to speake also in this place, of the difference of mortall sinne and veniall. For because synne remayneth as yet in holy men, it is necessary that difference be made betwene synnes, whyche remayneth as yet in the sanctified, and which may stande with faith and good conscience, & which cannot stande w̄ faith, but be suche, ꝑ they which do commit thē, fall from the grace & fauor of god & be no more coūted holy, like as ꝑ adultry of Dauid was. But of this difference, it is aboue said.

¶ Of Repentaunce.

¶ What is repentaunce.

IT is whereby we be mortified from synne wyth true contri-

tion, & raise vp our selues w faith to receiue remission of our synnes.

¶ How many thinges be necessary to them whych do repent?

Two, contricion, and faith.

¶ What is contricion?

It is feare and sorowes of conscience whych perceiueth that God is angry with sin, & is sory that it hath sinned. Hereof be many testimonies in the scriptures. Do repentaunce, & beleue the Gospell. Cut your hartes. &c. Where shall the Lord dwell? In a contrite & humble spirite. Cease to doo frowardly. And this contricion must encrease. Unto that we acknowledge not onelye oure outwarde synnes, but also our inwarde sylthynes. Wherefore repentaunce is not in hipocrites, which be afflicted wyth no sorowe, yet in the meane season stande they in their own conceit, as though they were cleane

Mark.i.

Joel.2.

Isay.66.

leane from all synne. And Christ doth ofte most earnestlye rebuke his carnall surenes. Unles (saith he) ye wil do repentaunce, ye shall altogether perishe.

¶ From whence come these sorowes and feare in vs?

By the word of God whiche rebuketh synne. The wrath of God is declared vpon all vngodlynes Also the holye ghost shall rebuke the world of sinne. &c. Roma. 1. Iohn. 16.

¶ What then, is fayth necessary to them which do repent?

Yea, for it is the trust whereby euery one beleueth that hys synnes be forgeuen for Christes sake vndeserued. This faith must esteeme that thy sinnes be forgeuen thee. Thereof be many testimonies in the scriptures. Unto him geue all the Prophetes witnes that they which beleue in hym, shall haue remission of their synnes for hys Act. 10.

names

names sake. We iustified by faith
Roma.5. haue peace with God, that is to
say appeased & quiet consciences.

And that synnes be forgeuen
for nothing, vnto the vnworthy,
Roma.3. these places testify. We be iustifi-
ed wout our deseruinges by hys
Ephe.3. grace. Ye be saued by grace, it is
the gift of God, not of you. Item,
Roma.5. by hym haue wee entraunce vnto
the father. And I haue sayde, I
Psal.31. wyll acknowledge my vnrighte-
ousnes agaynst my selfe, vnto the
Lorde, and thou forgiuest the vn-
Roma.8. godlynes of my synne. Whenit
was vnpossible vnto ỹ lawe, God
Rom.4. sent his sonne in flesshe. Therefore
by fayth without deseruing.

Thys fayth maketh differēce
betweene the contrition of Peter
and Iudas, of Dauid and Saul.

The contrition of Peter and
Dauid was profitable, because it

it

it had faith: Wherby they did receiue the mercy promised, & were comforted. But the contrition of Iudas and Saule auayled nothing, because they dyd not ioyne this faith with it. This faith also maketh difference betwene seruil feare, and chyldly feare.

¶Seruile feare.

Is feare without fayth.

¶Chyldely feare.

Is feare whereunto commeth fayth whiche lifteth vs and comforteth the harte amonge suche feares.

¶But what say ye of confession and satisfaction?

These be come of an Ecclesiasticall rite of an open repentaunce. For in olde tyme they whych were accused of open synnes, were excommunicate, nor they were not receyued, vnlesse they woulde fyrste make confession, and

and testify before the pastors that they would amend their maners and vnlesse they did aske absolucion. After that was satisfaction added, that is to say: a certaine open chastising. But this custome of confession is abrogated long ago in the Greeke church, because a woman so confessing, was defyled in the temple of a certain Deacon. Therefore suche custome is not of Gods law.

¶ What is the common confession, which is done vnto the Priest?

It is a numbring of sinnes, yet not commaunded of Gods lawe. It is yet expedient to be kept in the church, for the cause of absolucion and learning. For by that occasiō the vnlearned may be heard and more cōmodiously instructed of the whole doctrine, and it is an vncomelye thing that a man should

should come vnto the communion being nothing at al searched. But yet it is to be knowen that consciences are not to be loden or ouercharged with numbring of syns. For they may without that alke counsell and absolucion. For thys numbryng of syns is vnpossible, according vnto this: Who vnderstandeth his synnes.

¶ I reason against you:

The iudge doth not absolue before he know the matter: In thys confession is absolucion, therefore the numbring & acknowledging of synnes is necessary to be. I answer vnto the maior: there is difference betwene iudiciall power, or of iurisdiction, and the power of iurisdiction, and the power of ministring the word. In this confession is onely of ministryng the word. For the Pastor absolueth

not

not as a Iudge, but as a Minister, hauing no cõmaundement to cal for a reckoning of other mens syns, but onely to geue absolucion. &c. But there is beside this an other power of iurisdictiõ, which is a certaine outward iudgement of the Church, whych pertaineth onely vnto open crimes, whereby open synners be excommunicate, and they which be excõmunicate, receyued agayne. &c.

¶ What is satisfaction?

It is a certain politike and outward order in the Churche, institute by mans authority, or for an example to afray other from syn, or for to search the mindes of thẽ which did returne vnto ẏ church whether they dyd earnestlye repent or no. For in olde time open synners were not receyued without a certain open chastisyng, and

they

they called it satisfaction.

¶ How many kinds of satisfaction is there?

Two, the one in time past of open repentaunce, the other of the Papists.

¶ What is satisfaction of repentance.

It is a punishment which was appoynted of the Pastour, vnto them which dyd repent for theyr open synnes, to proue them if they woulde earnestlye amende or no. wherin when they had exercised their selfe for the tyme prescribed of the Bysshop, they were admitted agayne vnto the Supper of the Lorde. Of thys satisfaction were diuers partes accordyng vnto the condition or greatnes of the faulte, and according vnto theyr synnes, so had they theyr rules or Canons.

¶ What is satisfaction after the papists?

It is to doo certayne woorkes pre-

prescribed to redeme paines out of Purgatory, or other temporall paines. For the Papistes say that sinne is not forgeuen by absolution, but the euerlasting paine that was due for the sins, to be chaunged vnto temporal paine of Purgatory. Then after say they that some of those synnes be forgeuen by the power of keyes, and some to be redemed with our satisfactions, that is with those appointed woorkes. So then do they teach, that satisfactions deserue remission, and to be a recompence of euerlasting paynes.

¶ From whence commeth satisfaction of the Papistes:

In olde tyme famous synners wer not receiued into the church without open chastising for a certayne time, this was called open repentance and satisfaction, and it

it was a certayne outwarde and politike order, instituted by men, not that it was satisfaction before God, or that synes were therefore forgeuen. Afterwardes, that order beyng abolished, the woorde onelye of satisfaction remayned. Wherupon vnlearned men afterwardes made of a politike order, a spiritual order, as a thing necessary for remission of synnes.

¶ What is to be iudged of remission of payne, and whether the keyes can charge one with punishment, or take it away, or no?

Fyrst of all it is to bee knowen, that remission as well of synne as punishment, is of our part the vndeserued benefit of Christ, & that we are delyuered both from synne and euerlastyng death. Then is difference to be made betwene euerlasting pain & temporall paine, for although remission of euerla-

styng payne, be ioyned wyth the remission of the synne, yet nevertheles holy men in this lyke suffer cõmon miseries of mankynde, as corporall death & other miseries, whereof Paule sayth, the body is mortified for syn. And God sometime punisheth for certayne syns, lyke as Dauid suffered punishment for hys adultery. But that is not vniuersal, for sins be forgeuen without the due punishment. Thirdly, the punishment which God doth ioyne, can no power of keyes remit, nor they haue no cõmaundement of remitting or enioyning any such punishment.

Fourthlye, it is to be knowen, that such punishments be oft mitigated, or els taken altogether awaye by our repentaunce. Lyke as many times both common and priuate miseries were mitigated by

y repentaunce, as Paule ſayth: f we woulde iudge our ſelfe, we ould not be iudged of the Lord.

Fiftelye, aduerſities of men be ot alwayes punyſhmentes for ertayne ſyns, as the aduerſities f Job, and other Saintes. Alſo he puniſhment of the Apoſtles nd Martirs, but they be ſinguler orks of God, wherwith ẏ faith f holye men is exerciſed, and the lory of God is ſet forth. Moreo- er vertuous men muſt iudge alſo his to be the ende and purpoſe of uch paines & aduerſities, ẏ they e not tokens of the wrath of god ut of Gods good wil, ẏ is to ſay, hat god wil them to be exerciſes, herwith ſinne may be aboliſhed ut of vs, & the ſpirituall newnes nay grow. Nor godly men ought ot to eſteeme that they be caſt a- way of God, as Paule ſayth: We

be corrected of the Lord, least we shuld be cõdẽned with this world

¶ Of Absolucion.

¶ What is absolution.

Mat.18. IT is a certification of remission of synnes, & of the mercy of God toward synners. For so sayth Christ: whatsoeuer ye lose vpon earth, it shalbe loosed in heauen. And whose syns ye shall forgeue, they shalbe forgeuen.

Iohn.20

¶ May a man haue ofter then once remission of synnes?

Yes, when Peter asked Christ howe oft shall I forgiue my brother? He answered seuenty tymes seuen times, & Paule saith: If a man be possessed with any syn, ye that be spirituall correct hym in the spirite of gentlenes. And the church prayeth dayly, forgeue vs

Luke.16. our faultes. And Christ saith there is ioy among the Angels of God for

or one sinner which doth repent

Doth the Nouatians and Catharius ryghtly denye, that they whych fall after Baptisme do not obtaine remission of synnes?

Those hereticks do mischeuously erre. For many examples may be shewed both of the olde Testament & the new, wher thei which were fallen, did purchase remission of sinnes, and obsolucion of Christ and the Church. For an example by Dauid, Manasses and Peter. The Church of the Galathians was fallen, & called agayne to repentaunes by Paule. And Paule hymselfe commaunded the lecherous man of the Corinthians to be receiued after repentance. The Lorde speaketh also by Ezechiell saying. I lyue (saith the Lord) I will not the death of a sinner, but rather that he be conuerted and liue. Here doth God make an oth Ezec. 33.

that consciences this way be con
forted and lyfted vp, when they
hear not onely ỹ promise, but also
that it is established with an oth

¶ But what saye you to the places of the
Epistle of the Hebrues .vj. It is im
possible that they whyche be once ligh
tened. &c. And them whyche synne
voluntarely. &c?

These places do not denie them
whyche be fallen to returne vnto
grace, & the benefit of Christ. For
the firste place entreateth of the
cursed blasphemers and obstinate
persõs, which against their owne
conscience do persecute the word
of God, & do so sore dispice admo
nicion & repentance, that they sup
posing them selfe sure, do triumphe
& do greatly reioyce in them selfe
for their wisedome, because they
wer so bold as to mock the word
of God. These cãnot be renued, so
long as they continue, & cruelly

Christ

Christ, & do not obey the Gospel. The other place commaundeth to keepe the fauoure and benefite of Christ, & to beware ỹ it be not lost for he which looseth the benefite of Christ, is accused of iudgement.

¶ Is there a synne which cannot be forgeuen?

Christe maketh distinction betwene the syn which maye be forgeuen, & that which cānot be forgeuen. Who so euer speaketh a woord agaynst the sonne of man, it shall be forgeuen hym. But he whych speaketh a woord agaynst the holy ghost, shall not be forgeuen, neither in this world, nor in ỹ world to come. And Iohn saith he which knoweth his brother to cōmit a syn which is not deadlye, let him praye for him, & it shall be forgeuen hym. But there is a syn vnto death, I saye not that anye Math. 12.

man shall pray for it.

¶ Which is synne agaynst the holy ghost?

Saynt Austine vnderstandeth synne agaynst the holy goste either in them which continually do neuer repent, & which receyue not the Gospel, or els desperation. For these synnes be plainlye contrary vnto grace, and do reiect it. Other synnes when we flee vnto grace, be forgeuen. Therefore S. Augustine doth so enterpret ỹ saying of Christ: he that speaketh a word against the holy ghost, that is to say, he which finally doth forsake & cast away the woorde of grace, which is preached & confirmed w̄ ghostly testimonies, he cōmitteth synne agaynst the holy ghost.

¶ Is not euery fall, after the truth be once knowen, sinne, which cannot be forgeuen?

No, for there be many examples and

and witnesses which teache that suche fallinges be forgeuen. And euerye persecution of the Gospell is not to be counted synne vnforgeueable. Because Manasses, Saule and other, persecuted the word of God, yet purchased they forgeuenes. Therefore both the sentences are to be holden.

Fyrst, that all syns be forgeuen them, whiche beleue, because the promyse is vniuersall, accordyng vnto thys, he hath concluded all vnder syn, that he might be mercifull vnto all. Also: he is a sacrifice, i. Iohn. 2.
not onely for our synnes, but for the synnes of the whole world.

Secondly, this also is to be holden, that there is a synne whyche cannot be forgeuen, or a sin vnto death. But who committeth that that cannot be forgeuen: it is not our duty to iudge, it is sufficient

to

to iudge of that whych followeth that there is no such syn in them which come to repentance & faith. An vnforgeueable syn pertaineth onely vnto them which continue vnto ỹ very end in infidelity, & do no repentãce, for thei which do repent, haue no vnforgeueable syns.

¶ What is the effect of repentance?

The effectes & fruites of repentaunce be together, newnes of life and maners. For in them whych be receiued into grace, the righteousnes of good consciences must folow, wherof Iohn saith: Do the worthy woorkes of repentaunce, and of the necessitye of thys newe obedience haue we entreated.

Of Fayth.

¶ What is Fayth?

FAyth is not onelye a knowledge of the hystorye of Christ, but it is the vnfayned trust of the hart

hart, which cõsenteth vnto ỹ pro-
mise of the gospel, but specially it
signifieth the trust of mercye pro-
mised for Christe. For although
there be many kynds of promises
and diuers purposes, where a-
bout faith is occupied, lyke as the
busines and perils of diuers men
bee, as the busines of Moyses, of
Dauid, of Paule be dyuers, yet
thys is the principal purpose of
faith, & which in all busines is e-
uer the fyrst & most speciall, that
is to say, trust of mercy wherwith
ỹ hart iudgeth that it hath remis-
sion of sins, and pleaseth God for
Christ. This fayth must go before
& geue lyght in euery inuocation,
& the hart lyfted vp therwith, de-
sireth & loketh for the help of god
in al maner of tẽptacions. Againe
wythout thys fayth or truste of
mercye, there is no inuocation,

nor

noꝛ no ieopardies can bee ouer-
come. Foꝛ vnleſſe there be ſuche
faith in the hart, the minde is op-
pꝛeſſed with douting and indig-
nation agaynſte God in the ſoꝛe
ſtriuinges of the conſcience.

¶ How ſtandeth this fayth in our harte

The holye ghoſte moueth our
hartes by the Goſpell, which tea-
cheth that ſyn is foꝛgeuen vs foꝛ
Chꝛiſt, which was made an offe-
ring foꝛ vs. So thē it ſtādeth thus
when we heare this pꝛomiſe, and
behold Chꝛiſt our mediatour, we
beleue foꝛ his ſake that wee bee
foꝛgeuen and acceptable befoꝛe
God, and to be heard, noꝛ we ſuf-
fer not thys truſt to be ſhaken of
vs. Thys fayth is the ſelfe reui-
uing of hart, and ouercommeth
feares of ſynne and death, and it
bꝛingeth a ſure comfoꝛt, it vphol-
deth in all pꝛeryls, and it aſketh

and

and obtaineth thynges of God.

¶ Proue that fayth signifyeth trust of mercy?

In thys also certayne learned men doo contende, thys woorde (faith) to signify onely the knowledge of the hystorye or profession of the articles, which may be also in the vngodly, & they deny trust of mercye to be signified by thys woord (Fides.) Therfore strong argumentes must beholde, that fides in this proposition signifieth trust of mercy.

i. Paule confirmeth the promise and faith whiche taketh the promise, when he saith: therefore by faith without deseruing, that the promise may be sure, for he meaneth that the promyse is of none effect, vnles it be taken with faith Therfore seyng fayth is cõpared vnto the promise, as to a thyng Roma. 4.

about

about whych fayth doth exercise his office, it is necessary Paule to speake of such a fayth whyche is a consenting, wherewyth we consent and agree vnto the promise. Bnt thys fayth agreeing vnto the promise, is the verye trust of mercye, not onelye the knowledge of the history. For so sayth Paule, that the promyse by fayth maye be geuen vnto them whyche beleue. &c.

Gala. 3.

ij. He speaketh of Abraham: He doubted not wyth dystrust, but hee was confyrmed in fayth, here speaketh hee plainelye of fayth, which resisteth doubting dispaire and recouereth the promyse. For hee speaketh manifestlye of the trust of the promyse. He dyd not doubt of the promyse of God by mystrust .iij. Paule speaketh of such a fayth, which is not an vnle

Roma. 5.

know-

knowledge of the hystorye: but whych wooꝛketh foꝛ remission of synnes, and he attributeth vnto thyuely causes, that is to saye, that it comfoꝛteth our hartes in feares, maketh our consciences quiet, and ouercommeth syn and death. We iustified by fayth, be pacified. Item: By whom wee haue truste and entraunce by fayth. Therefoꝛe it is necessarye that fayth be taken foꝛ the truste which comfoꝛteth and lyfteth vp our hartes. Also Chꝛist, whych sayth vnto the synnefull woman, thy fayth hath made thee safe: speaketh surelye of suche a fayth whych beleueth and knowledgeth that her synnes bee remytted, accoꝛding to the woꝛde of Chꝛist: Thy synnes be foꝛgeuen thee. So also in such lyke places when hee speaketh after the same

Rom. 4.

Ephe. 1.

soꝛt

sorte vnto the woman of Canany and to her whyche was afflicte wyth the flux of bloud, he vnder stãdeth the trust which did look for helpe vpon him, nor it was n ydle knowledge of the history.

iiij. Peter in the Actes saith, ou hartes to be purified wyth fayth to haue remission of synnes, and quietnes of conscience. But it is manyfest, that our hartes be not clensed wyth the bare knowledge which is also in ỹ vngodly. Ther fore it is necessary that faith signi fieth here trust, which receyueth mercy and remission of syns.

v. In the sentences of praier it is manifest this word faith to signi fie nothing els but a trust, which beleueth with fauour, as James saith: If any man neede wisdome, Iacob.i. let him aske it in fayth, doubting nothyng. So sayth Christ also: what

whatso euer ye praying do aske, beleue, for ye shall receiue it. &c.
So that in the olde Testament, this word (Fides) and (Credere) signifie trust of mercy, as Abraham beleued God. &c. Iosaphat beleued in God. 2. Par. 20.

¶ What is the meanyng of thys sentence, the ryghteous shall lyue by his fayth?

It attributeth vnto fayth two thynges, that is to say, iustificacion and lyuelynes, that is, delyueraunce from sin and death. It teacheth that by fayth we be iuste or accepted vnto God, and that by faith we be reuiued and quickened that is that wee receyue comfort, wherby euerlasting death is ouercome, and euerlasting lyfe is purchased. Therfore in thys sentence also, it is necessarye that fayth be not taken for the naked knowledge of the history, but for the true

true trust of mercy, which purchaseth remission of synnes, and comforteth our harts, and deliuereth vs from feare, and certifieth vs of euerlasting lyfe.

¶ What then? is the knowledge of the hystorye to bee withdrawen from fayth?

No, but it is necessary to beleue all the Articles of fayth. Yet it is not sufficient to knowe the hystorie onely, but the hystorye is to be referred vnto ỹ final cause which is the Crede, that is to say: I beleue remission of synnes. For this is the vse of the hystory, that thou beleue Christe the sonne of God, therefore to be borne in flesche, to haue suffered a ryse vp agayne, that ỹ shouldest obtaine remission of synnes, and euerlasting lyfe.

¶ What is the profession of the Christen fayth?

There be .iij. Simbols, Credes

ꝓfessions of the Articles of
ur fayth, the common Crede of
he Apostels, ꝑ whiche was made
nthe councell of Nicence, and the
hyrd of Athanasius.

¶ Rehearse the Apostles Crede.

. I Beleue in GOD the Father
almighty, maker of heauen
and earth.

j. And in Jesus Chrisi hys one-
ly sonne our Lord.

ij. Which was conceyued by the
holy ghost, borne of the virgin
Mary.

iij. Suffered vnder Ponce Pi-
late, crucified, dead ⁊ buried.

. He descended into hel, and the
third day he rose from ꝯ dead.

j. He ascended into heauen, hee
sytteth at the ryghte hande of
God the father almyghtye.

ij. From thence he shall come to
iudge the quicke and the dead.

viij. I beleue in the holy Ghost.
ix. The holy catholike Church, the communion of Saintes.
x. Remission of synnes.
xj. Resurrection of the flesh.
xij. And euerlasting lyfe.

¶ Say the Crede of the Councell at Nicenum.

I Beleue in one God, father almighty, maker of heauen and earth, all thynges visible and inuisible. And in one Lorde Jesus Christ, the onely begotten sonne of God, and borne of hys father before the worldes. God of God, light of very lyght, God of very God, begotten, not made, lyke in substaunce vnto hys Father, by whō he created althinges. Which for vs men, & for our healthe came downe from heauen, and is incarnate by the holy ghost, of the virgin Mary, and made man, & was crucified

crucified also vnder Pōce Pilate. suffered and rose the third day, according to the Scriptures, and he ascended into heauen. He sytteth at the right hand of God the father, and shal come againe with glory to iudge the quicke and the dead, whose kingdom is without ende. And in the holye Ghost, the Lorde whych geueth lyfe, which procedeth from the father and the sonne, which also with the father and the sonne is worshypped and lyke glorified, which hath spoken by the Prophetes. And one holy catholike and Apostolicall church. I acknowledge one Baptisme in remission of synnes, and I looke for the resurrection of the deade, and the lyfe of the world to come. So be it. Mat. 12.

¶ Saye the Créede of Athanastus.

Whosoeuer wyll be saued, before althinges it is necessary, that he keepe the generall fayth.

Whiche vnlesse euerye man obserue perfecte and vndefiled, he shall without doubt euerlastingly perysshe.

But this is the catholicke faith, that we worshyp one God in Trinitie, and the Trinite in vnitie.

Neither confounding the persons, nor seperating ỹ substaunce.

For the person of the Father is one, of the Sonne an other, and of the holy ghost an other.

But of the father and the sonne and the holy ghost, is one diuinitie, equall glory, lyke euerlastyng maiestie.

Lyke as there be not thyree vncreated, nor thyree vnmeasurable, but one vncreated, and one vnmea-

measurable.

Lykewise the father is almigh
ye, the sonne almightye, and the
holy ghost almightye.

And yet there bee not three al-
mygh ties, but there is one al-
mightye.

Euen so the father is God, the
Sonne is G O D, and the holye
ghost is God.

And yet there be not thre gods,
but one God.

So the father is Lorde, the
sonne is Lorde, and the holye
ghost is Lord.

And yet ther be not thre Lords
but there is one Lorde.

For like as wee be compelled by
christen verity to acknowledge e-
uerye person one after an other to
be god or lord: so be we forbidden
with catholik religion to say that
there be thre Gods or thre lords,

The Father is made of none o-
ther, neither created, nor yet be-
gotten.

The Sonne is of the Father,
onely, not made, nor created, but
begotten.

The holy Ghost is of the father
& the sonne, not made nor created
nor begotten, but proceeding.

Therefore there is one Father,
not three Fathers, one Sonne,
not three sonnes, one holy ghost,
not three holy Ghostes.

And in this Trinitie ther is no-
thyng before nor after, nothyng
greater nor lesser.

But the whole three persons be
like euerlasting wyth their selfe,
and lyke equall.

So that in all thynges as it is
aboue sayd, that the Trinitye is
to be woorshipped in vnitye, and
the vnitie in the Trinitie.

Wher-

Wherefore hee which will bee saued, let hym so iudge of the Trinitie.

But it is necessarye for euerlasting healthy, that he beleue faythfullye also the incarnation of our Lorde Jesus Christ.

Therefore it is the ryght fayth that wee beleue and confesse, that our Lord Jesus Christ the sonne of God is God and man.

He is God, of the substaunce of his Father, begotten before the worlds, and he is man of his mother, borne of the worlde.

Perfect God, and perfect man, of a reasonable soule, and mans flesshe subsisting.

Equall vnto hys Father according vnto his diuinitie, lesse then his Father, according vnto hys humanitie.

Whych although he be God and man

man, yet bee there not twoo, but there is one Christ.

But one not in conuersion of the Godheade into flesshe, but in taking of manhead into God.

One altogether, not in confusion of substaunce, but in vnitye of person.

For lyke as a reasonable soule and flesshe is one man, so Christe is one God and man.

Which suffered for our saluacion, went down vnto hell, and the thyrd day rose from the dead.

He went vnto heauen, sitteth at the ryght hand of God the father almyghtye.

From thence hee shall come to iudge the quicke and the dead.

Vnto whose commyng all men shall ryse with their bodies.

And they shall geue accompt of their owne deedes.

And

And they which haue done wel, shall enter into euerlastyng lyfe, but they whiche haue done euyll, into euerlasting fyre.

Thys is the Catholyke fayth, which vnlesse euery man do fayth fully beleue he cannot be saued.

¶ Of God.

¶ What is God.

GOd is a spiritual vnderstandyng substaunce, the euerlasting maker, keeper, and defender of all things, of one endles wysedome, goodnes, ryghteousnes and mercy.

¶ Shewe witnes of the vnity of God.

Heare Israell: thy Lorde God is one Lord. Agayne: I am the fyrst and the last, and beside me is there no god. I am god, nor there is no more beside me. We knowe that an idol is nothing in the world, & ther is none other god but one. Deut. 6. Esay. 4. Esay. 45. 1. Cor. 8.

One

Ephe. 4. 1. Tim. 2. One God and father of all, aboue all, and by all. There is one God, and one mediator of God & man.

¶ Howe many persons of the Godhead be there?

There is onelye one godly substaunce, but it is attributed vnto three persons, that is to saye the father, the Sonne, and the holy Goste, which be Homousii, or of one substance, like vnmeasurable, and lyke euerlasting.

¶ What signifieth a person here?

A person is an vndeuidable substaunce in vnderstanding.

¶ How prouest thou that there be three persons?

Christ commaundeth all people to be baptised in the name of the father, of the sonne, and of the holy ghost. Here by name these three persons are rehearsed lyke in substaunce or Homousij. Also the profession of the Creede testifieth the same.

same. Where we confesse our selfe to beleue in the father, the sonne, and the holy Ghost. The persons be manyfestlye perceyued, when the holy Ghost appeareth in the similitude of a Dooue, and the voyce of the Father is heard, testifying of the Sonne: This is my welbeloued Sonne. &c. Item, when the holy Ghost shall come whom I wyll send you from my father. Here bee thyee persons ioyned together, the holy Ghost comming or sent, the Sonne sending, & the Father. Ther be thyee which beare witnes, the Father, the Sonne, and the holy Ghost. And these three be one. Math. 3. Iohn. 15. 1. Iohn. 5.

¶ What is the Father?

He is the first parson in the godhead, euerlasting, vnmeasurable, vnbegotten, and hauing hys being of no man.

¶ Who is the Sonne?

He

He is a person of the Godhead, begoten of his father before the worlde (Homousius,) or like in substaunce vnto hys Father, and like euerlastyng.

¶ What signifieth, in the begynning was the worde?

Logos, or the woorde is called of Iohn the sonne of God, which is the second person. Therfore this is the signification, in the begynnyng was the woorde, that is to saye, the sonne of God was in the begynning, and from euer.

¶ Wherefore was hee called, Logos, or the worde?

Becauie he is the person which speaketh, which hath euer spoken from the begynning vnto the fathers.

¶ Proue that Logos, or the worde signifieth a person, whiche is by it owne nature God.

Iohn speaketh of the woorde that it was in the begynnynge, that

that is to saye, that it is euerla-
sting. Nowe if the woorde were
in the beginning before the crea-
ting of all thinges: Therfore it is
no creature, but lyke euerlasting
vnto ỹ father. Then whē he saith
the woorde was with God, here
doth he plainlye make difference
betwene the persons that the per-
son of the father is one, and the
person of the woorde an other.
Thyrdly he sayth: and God was
the word, here testifieth he clearly
that the woord is God. For thys
particle (Logos) or (Verbum) is put
here in the place of Subiectum
lyke as the Greeke Article added
therennto doeth shewe. But
the particle (Deus) is put in the
place of Predicatum. After that the
sayd John sheweth of the word,
that hee was in the worlde, and
the worlde was made by hym.

These

Theſe be the wordes which muſt be neceſſarilye vnderſtanded of a perſon, wherein is godly nature. So the other places alſo, whych ſaye that all was created by the Sonne, teſtify the woord to be a perſon, whyche is by it owne nature God. For it is certayne, that the worlde was not builded by
Coloſ.1 hys manhead. All be builded by hym and in hym, and he is before althing, and althinges do conſiſt by hym. Item: In hym dwelleth
Coloſ.2 the fulnes of the Godhead corpo-
Hebr.1. rally. By whom he made alſo the worldes, whych is the brightnes of ſhining, and the Image of his ſubſtaunce, bearing althynges in
1.Iohn.1. the woord of his power. &c. That which was from the begynning, that we haue heard, and that we haue ſeene, that our handes haue touched the woord of life, that do

we

we shew. What if ye shall see the
Sonne of man ascending where- Iohn.6.
he was before? Glorify me, O fa- Iohn.7.
ther with the glory, which I had
before the worlde wyth thee. I Iohn.8.
was before Abrahām was born.
Lyke as the father raiseth vp & Iohn.5.
quickneth the dead: so quickneth
the sonne also whom he wil. Also Iohn.10.
whatsoeuer he doth, that doth Iohn.15.
the sōne also. I geue euerlasting
life vnto them. &c. He sayth that
he sendeth the holy ghost. When
the holy ghost the comforter shal
come, whom I wyll send you frō
my father. And a lytle after: if I
shal not depart, the holy ghost the
comfortour shall not come. But
if I shall go, I wyll send hym vn-
to you. Thomas calleth openlye Iohn.20.
my Lord and my God. Which is Roma.9.
aboue all a blessed God. &c.

¶ What is the holy ghost.

It is a godly person, lyke euerlasting, and lyke in substance vnto the Father and the Sonne, proceeding from them both.

¶ Shew witnesses which proue that the holye Ghost is a person, and by nature God.

I haue said before that the persons be manifestly deuided, when Christ saith: baptising them in the name of the father, & the sonne, & the holy ghost. So in Mathew, & Luke the persõs be deuided. The voyce of the father speaketh of Christ: Thys is my welbeloued son. Here be two distinct persons of the father speakig & testifying Christ to be his sonne. Thirdly beside ỹ also the holy gost is described to appeare in the likenes of a Doue, whych is neyther ỹ father nor the sonne. I wyl pray my father, & he shall geue you another cõforter. Also the comforter whom the

Math. 3.

Luke. 3.

John. 14.

the father wyll send in my name, he shal teach you all thinges. Also Iohn.14. hee shall not speake of hym selfe, but he shal speake that whych he shal heare. When the cōforter shal Iohn.15. come whom I wil send you from my father, he shal beare wytnesse of me. Ye bee not in flesche, but in Roma.8. spirite, if so bee that the spirite of God inhabite in you. But if anye man haue not the spirit of Christ he is not his. Also if the spirite of him which raysed Iesus frō the dead, doo dwell in you. &c. These places do manifestlye declare and discerne the holy gost from the father & the son, & testify hym to be the spirite of the father & the son. In the same place: this spirit ge- 1.Peter.1. ueth wytnes vnto our spirite, &c. Of the whyche health the Pro-phets haue sought and searched, inquiring in or at what tyme the

spirite of Christ shewing before would signifie vnto them thole aduersities which be in Christ. Here doth he clearly testify that the holy ghost was before ꝑ lõe of God did take flesh vpõ him, & he calleth him the spirit of Christ. Also in the same places whyche now be shewed vnto you by thẽ which haue preached the Gospell vnto you, the holy Ghost sent frõ
Ioel.2. heauen. &c. Out of Joell I wyll poure out of my spirite vpon all flesh. Here testifieth he the holye gost which is poured out not to be the person of the father, and yet when he sayth: Of my spirite, he signifieth that spirit to haue a godly nature.

¶ How prouest thou that the holye Ghost doth proceede equally from the Father and the Sonne?

Iohn.14. The holy Ghost whych the father wyll send in my name. Then

after

ter (sayth Christe:) The holye ghost whom I wyll send you from my Father. Here testifieth he the holy ghost to be sent, as well from the Sonne, and the Father.

¶ Of the creation.

¶ What is the creation.

IT is the making wherwith God created spirites, and al bodely natures of nothyng by hys word, for the keeping and preseruing of them. In the begin- Gene. 1.
nyng God created heauen and earth, that is to say all creatures. In beginning, that is, when ther were as yet no creatures.

¶ What is a creature.

It is al this workemanship, as wel of spirits created, as of other thinges and bodely natures, for this purpose made of God, that they shoulde declare a God to be, not alone to be playnly God, but

euerlasting, almighty, whych can create, gouerne, & kepe all things. Whych knowen God the creator and keeper, myght be glorified, & haue thankes therefore.

¶ Who doth keepe thynges created?

In the Article of creation, wee must vnderstande the perpetuall gouerning, vpholding & keeping of thynges. So that God hathe not forsakē or departed from hys woorkmanship, lyke as the Carpenter departeth from the house whych he hath made. But God doth alway gouern, vphold, keepe & defend the natures of the earth he doth yearelye make the earth plentiful, he bringeth forth corne out of the earth, he doth perpetually minister vnto things hauing lyfe, lyke & motion. In him do we lyue, mooue, and haue our being.

Actes. 18

All

Althings consist in him. Althings looke for thee, that thou may giue them meate in due seasõ, O Lord thou shalt saue man and beast. Colloss. Psal. 35.

¶ Howe is God knowen in hys creatures as Creator of thinges?

The vniuersall generalnes of thinges, is a certayne sacrament and wytnes that there is a God, that he is good, iuste, wyse. Also the mouynges of the Elementes and heauenly bodies, and moone & stars by certayne courses from time to tyme, preseruation of the kindes of althinges, doth sufficiently declare the world & natures of things, not to haue their being by chaūce, but to be created with the assured counsell of God, to be ruled and preserued. Moreouer the soules of men be the images, and as it were glasses, wherein the Godheade dooth appeare,

wherein we ought to marke and beholde the godhead. Also the politike felowshyp of mankinde declareth manifestlye the presence of God. We see also quellers and tirantes to be violently drawen vnto punishment by the certayne counsell of God.

¶ How ought the thynges created to be vsed?

It is great godlynes so to vse thyngs created, that by them we may glorify God, and declare and set forth his goodnes & presence, and geue thankes and praise vnto him therfore. And they which doo not this, be verye Epicures, or rather godles persons.

¶ Of the strength & power of man, or of free wyll.

¶ What is free wyll.

IT is the wyll agreyng wyth reason. For in man be these two

two: reason or the mynde whych iudgeth, and wyl, which either obeieth or resisteth the iudgement and ruleth the inferiour powers, that is to say, the affections of senses or wyttes.

¶ Nowe it is to be asked how our wyll is free, and how it can obey the lawe of God?

¶ Of this question can no iudgemēt be geuen vnlesse we consider the greatnes of originall synne. Also vnlesse we knowe that the law of God doth not only require outward ciuil workes, but perpetuall and perfect obedience of the whole nature. For if the nature of man were not corrupted wyth syn, it should haue more assured and manifest knowledge of God, it should not doubt of the wyll of God, it shoulde haue true feare, true trust, to be short it should performe & accomplish perfect obedi-

ence

ence vnto the law, that is to say, in our nature should all motions be agreable with the law of God euē like as it is in godly Angels. But now is the nature of man oppressed with the original sickness, it is ful of doubting & dispaire, of blindnes, of errours, nor it doth not truly feare God, nor put confidence in him. To conclude, it is full of vicious affection.

¶ Considering this infirmitie & weakenes, it is to be enquired how much mans wyll can accomplish.

ſ. Ianswer: seing ther is in the nature of man a certayne choyse of things which be set before reason or the sences, and outwarde ciuyl workes, mans wyll may by it owne power without renuyng in a maner, do the outward workes of the law. This graunt the Philosophers, and holy Scripture also. For the Scripture teacheth

heth that there is certain fleshly righteousnes, and certain workes of the lawe, euen in them which be not renued. But this libertye is oft ouercome with naturall infirmitye, and hyndred also oft by the Deuyll. For when nature is full of euyll affections, men obey for the most parte desires & lustes, not wyth ryghte iudgement, as Medea sayth in the Poet: I see better thynges, and alowe them to bee good, yet folowe I them which be woorse.

ij. The Gospel teacheth one horrible corruption to bee in nature, which resisteth & striueth against the lawe of God, that is to say, it worketh so ỹ we cannot geue true obedience. But this corruption can nature not take awaye, lyke as it cānot auoid death, but rather ther is so great blyndnesse of nature that

that we cannot perceiue the ſayd corruption, therefore alſo can we not marke how great the infirmity of mans power is, which if we could perceiue, thē at length ſhuld we vnderſtande that man is not able to ſatiſfie the law of God.

¶ Wherefore then can men not ſatiſfye the law of God?

The wyll of man wythout the holy ghoſt, cannot make ſpiritual affection which God requireth, ỹ is to ſay the true feare of God, the truſt of mercy, ſuffering aduerſity, loue of God, and lyke motions.

¶ Shew Scriptures.

Roma.8. They which be led with the ſpirite of God, they be the childrē of God. Alſo, if anye man haue not the ſpirite of Chriſt, he is none of his. All natural men perceiue not
1.Cor.2. thoſe things which be of the ſpirit of God. Vnles a man be renu-
Iohn.3. ed by water and the holy goſt, he

cān-

cannot enter into the kingdome of God. Also no man can come vnto me, vnlesse my Father drawe hym. Also, they were all taughte of the Lorde. Also, wythout me can ye do nothing. John. 6.

¶ If ye teach so, men wyll be frayd from desire of obeying, belsuing, and doing good workes.

So great is the frowardnes of mans iudgement, that when our infirmity is shewed vnto vs, and the helpe of the holy ghost promised, men be made more slow vnto the study of good workes, when this doctrine of the gospell should rather prouoke, stir vp & inflame vs to cal vpon God, & pray for the helpe of God. In this battell the mind must be exhorted, that with all diligence it keepe the word, it may not be counselled that it shall not labour and endeuour it selfe, but it must bee taught, that the promise

promyse is vniuersall, and that it ought to beleue the promyse. For Paule sayth: the holy Ghost helpeth our infirmitie. And Saynt Basilius saythe: God doth preuent vs, hee calleth vs, but wee muste take heede that we do not resist. For wee must not geue ourselues vnto naturall mystrust or slouthfulnes.

¶ Can a man doo something by hys owne power?

Although there be great infirmity in the godly holy men, yet is there a certayne lybertye of wyll. When it is then helped of the holy Ghost, it can do somthing in auoyding of outwarde faultes and crimes, therefore the helpe of the holy ghost must be amplified, and sharpened wyth oure deligence. So Paule commaunded vs to beware, least we shal receyue the grace

race of God in vaine, and Christ promiseth to geue the holy ghost, not vnto them which be ydle, not vnto them which despise it, not vnto them which resist it, but vnto them which praye for it. And God encreaseth the gifts in them whych vse them rygbtlye, as the similitude of them which exercise marchaundise, doth teach. Luke.11.

¶ But what iudgest thou of the opinion of the Manicheis?

I doo not alow the dotyng of the Manicheis, whych attribute no action at all vnto the wyll, no not when the holye Ghoste helpeth it, as there were no dyfference betwene a stocke and oure wyll. Ecclesiasticus sayth: God lefte man in the power of hys councell. Here saye I, that oure wyll in godlye actions and dilygentnes, is not idle, but yet that

it

it must be holpē of the holy ghost & so is it verely more free. Saint Hierome bydde teache twoo sentences, of the which the one doth interprete the other, these be they. Accursed be he which saith, God hath commaunded vnpossyble things. And again, he which saith that we can fulfill the commaundementes of God, without the grace of God, accursed be he.

¶ Of the diuision of frē wyll.

Some deuide free will into free wil before the fall, and free will after the fall.

¶ What is frē wyl before the fall.

It was perfect and at ful liberty of chosyng as wel good things as euyl, of keping the cōmaundementes of God, as not keeping them accordinge vnto free wyll, godlye inkired and impryinted in the

the creation. He setteth fire and water before thee, reach thy hand vnto which thou wylt. That free wyll was before the fall of man, such as is yet in holy angels, now by reason of synne, the libertye of chosing good things spirituall, is abolished accoꝛding vnto thys, a naturall man doth not perceyue those thinges which be of the spirit of God. Adam might by that liberty haue don as well good as euyll, loued God, as hated hym. And euē so ỹ angels, which when they chosed the euill they did fall. Eccles.

¶ What is free wyll after the fall?

In nature coꝛrupted remaineth as yet a certain iudgement of the law, vnderstanding what ought to be done, whych neuertheles our wyll cannot bring to passe, vnles the holy ghost come and help our wyll and endeuours, in our-

ward thynges, Our wil hath power of outward thinges, wythout the renuing of the holy ghost whych neuer the lesse may be hinderid of the deuyll.

¶ What then is left vnto our arbitriment in spirituall things?

A certayne iudgement of those thinges to be done, whych is the law of nature, wil, endeuour, study, course, thinkyng, whych al be nothing vnlesse the holye ghoste come thereto. Wherefore the Apostle praieth euerye where for the churches, whereunto he writeth that God woulde vouchesafe to make perfecte that good thynge that he had begon in them.

¶ Of Predistinacion.

¶ What is Predestinacion?

IT is a certayne fore ordeynyng of God, wherby althinges come to passe as welinwarde

warde as outward worckes and thoughtes, in al creatures, according vnto the decree of the wil of God. Election or chose, whereby God hath chosen vs in himself before the grounde woorkes of the worlde were layd, that we should be vnreproueable before hym by charity, that he might by election chose vs to be his children by Iesus Christ in himselfe, according vnto the pleasure of hys wil. And also of the twoo Sparowes. &c. Ephe. 5. Mat. 10.

Wherupon must predestination begin: Not of ẏ law, nor yet of reason, but of the Gospel, wherby the promise is vniuersall. If anye man search for a cause of election without ẏ gospel, he must needes erre. Beside ẏ, if any man go about to make a particuler promise of the vniuersal promyse: he shall make the promyse playnlye vncertayne

and take away fayth. Wherefore predestination must be esteemed by the vniuersall promyse. That done, no other occasion shall remaine of troubling of mynd with any particularnes.

¶ How many maners of predestination be there?

Two, one of obligation or necessity, and the other of condition. Obligation is the necessity of present things, as if a thing appeare to bee present by the prouision of God, that of necessitye must come to passe, although it haue no naturall necessity, as it is necessarye that al men be mortal, God so prouiding. Condition is, as if Adam shal eate of the apple, he shall dye. If Israel shall walke in the way of the Lorde, and keepe hys commaundementes, it shall be saued, if thou shalt receyue the Gospell,

and

nd beleuing stycke vnto it, vnto
he ende of thy lyfe, thou shalt be
aued, but if thou wilt not receiue
t, thou shalt be condempned. So
Saynt Austine, God made pre-
destination wyth man, that if he
would be obedient vnto him, and
abstayne from the tastyng of the
forbidden apple, he shuld remayn
in life. but if he wouldbe disobe-
dient, he should be in daunger of
death. For we be predistinate vn-
der a condition, that if we wil re-
ceiue the woorde, we will be the
children of God, if not, we shalbe
condemned. Paule sayth: If any
man wil purge himselfe frō these, 2. Tim. 2
that is to say, from false and vn-
godly doctrines, he shall be a ves-
sell sanctified into the honour ap-
plied vnto the vse of the Lord pre-
pared vnto euery good woorke.

¶ Shew places of the Scripture which

declare the promyse to be vniuersall.

Roma.3. Paule sayth: the righteousnes of God by the fayth of Jesus Christ, whych is in all and vpon all. Also: the same is Lord of all,

Rom. 10. ryche toward al whych call vpon hym. Also, God wyll all men to

Ezec.18. be saued, God wyl not the death of a synner, but rather that he be conuerted and lyue. Come vnto

Math.11. me all ye whych labour and are laden, and I shall refreshe you.

John.3. That all whyche beleue in hym should not perysh, but haue euerlasting lyfe. Also: Wyth God is

Actes.10 no differēce of persones. Wyth these and such sentences must cōsciences be vpholden against naturall mystrust and desperation. But because the euil commeth of vs, we must take heede that we geue not our selfe willingly vnto naturall mystrust, and resyst the

pro-

promise, but we amending our lyfe must beleue the promyse.

¶ Of ye difference betwene the new and old testament.

¶ What is the difference betwene the new testament and the old?

The old testament was properly ye law, and all the politike rulynge of Moyses, whych had promises geuen vnto the people of Israell concernyng theyr kingdome and outwarde policy. The new testament is not the ministring of the lawe, but of the gospel, that is to saye, a couenaunt of the spirituall and euerlasting kingdome of Christ, and it hath the promise of iustification and euerlasting lyfe to be geuen for Christ.

¶ Wherefore is that called the old testament, and this the new testament?

Not for the order and succession

of Lawes, as though the new testament did not belong vnto the fathers: but for the difference of the office and promyses. For the old testament was ỹ ministring of the law, and obseruing of the Leuiticall rites, and of the common wealth of the people of Israel, and it had promises concerning their kingdome. But the office of the new testament is an other thing, an other promise, that is to say, of euerlasting thinges, nor it doth not cõsist in outward obseruinges, but it requireth spirituall worshippings, that is true mocions of the hart.

¶ Indureth the old testament no more:

Although the lawe of Moyses, and that politick order appointed for a certayne tyme, doth nowe cease, after that Christ is come, nor it is not necessary to obserue those

those rites of Moyses polytyke lawe: yet because the doctrine of the moꝛral law is wꝛytten in nature, and is common to all men, in so much belonge they vnto the old testament, which hath onely the knowledge of the lawe, noꝛ hath not the knowledge of ꝧ gospel, noꝛ be not renued of the holy ghost. Contrarily the new testament, that is to say the pꝛomyse of remission of synnes, and renuing by the holy ghost, pertaineth not onely vnto one tyme, but vnto al ages, like as the pꝛomyse of Chꝛiste was made vnto the fathers in the olde testament.

¶ What signify these two woꝛdes in saint Paul: The letter and the spirit?

By the letter he vnderstandeth al thoughtes & obseruinges, as they call thē good intēcions oꝛ endeuoꝛings of reason, without the holy

holy ghost, ꝑ is to say without the true feare & true faith of Christ.

By the spirit he vnderstandeth spiritual motions, which the holy ghost doth styre vp in our harts. Therefore the law is the letter, when we folow it with good ententions or outwarde maners, without the holy ghoste, that is without true feare and true faith.

And the gospell is the letter also when it is not receyued in spirit, ꝑ s. when we doo not truly feare God, and stedfastly beleue in him.

Moreouer the law is the ministring of death, because it promiseth not remission of synnes vnles it be deserued, nor it bryngeth not the holy ghost. But the gospel is the ministring of the spirit and life because it promiseth remission of synnes freely, and geueth the holy ghost & euerlasting life.

Ther-

Therefore the interpretacion of Origine is to bee reiected whych calleth the letter the grãmaticall sence, and the spirit the allegory.

¶ Of abrogation of the Lawe.

¶What is the abrogation of the law?

IT is the abolyshing of the curse or malediction of the lawe, done by Christ, that now all which beleue in Christe be deliuered from the power of the law, euer accusyng the conscience, and condemning it, for vnperfecte obedience before God, Christe redeemed vs from the curse of the lawe, while he was made accursed for vs. No condẽpnation is now vnto them whych be grafted in Jesus Christ. &c. Gala. 3. Roma. 8.

¶Be the vngodly deliuered from the law?

No, for Paule saith: the law is ordei-

ordayned for the vniust, that is for infidels, and them which are not as yet vnder grace, or which haue not receyued Christ wyth faith, nor haue not taken the holy Ghost, by whom they should be gouerned. In these the law doth as yet to thys daye no lesse exercise the power and dutye in accusing and condempning their consciences, then in olde tyme vnder Moyses. For the law is our scolemaister vnto Christ.

¶ Which be the causes of the abrogation of the lawe.

1. The promises of God, for God promised that this abrogation of the law should be in Christ. I will
Actes.15. make wyth the house of Israell a new bond, not according vnto the couenant that I haue made with your fathers.

2. Our infirmity dyd geue occa-

sion

ion of abrogating the law which neither our fathers nor we were able to beare.

¶ Is the whole law abrogated.

The whole law is abrogated vnto hym which beleueth, that is to saye that the law can haue no power of accusing & condemning him. For he hath an other thing wherby he is iustified, thē ỹ law.

¶ Wherefore then is it not lawfull to omyt the ten commaundementes?

I answer: the gospell bringeth spiritual & euerlasting life, therefore it keepeth that part of ỹ law wherby teacheth what the newe life is, and it consenteth with the law of nature wherby is the sayd knowledge of the ten commaundementes. Wherfore the ten commaundementes maye not be so vnderstāded to be abrogate that they ought not to be obserued no more, as the other partes of the law

law, that is to say the ceremonies & the iudiciales of Moyses be abrogated, whych be onely outward ordeininges and customes perteining vnto the bodely lyfe. But in them which be iustified, & recepue the holy ghost, is nowe a newe spirituall obedience begon which is required in the ten commaundementes or mozall law.

¶ Of Chzistian lybertye which is the effect of the law abrogated.

¶ What is Chzisten liberty?

IT is a free setting at lyberty in a spirituall kyngdome by Jesus Chzist, whereby we be free from bondage, and from the curse of the law, from the power of synne & death, and from al outward observations also, so much as pertayneth vnto iustification before God, whych freely without

delcrnings is geuen vnto them which beleue. Or more briefly so it is a doctrine shewing wherein christē righteousnes doth properly consist, and what is to be iudged of ceremonies, of the whyche thinges in al ages infinite disputacions & contencions haue bene.

¶ How many degrées of Christen libertye be there?

Foure, the fyrst, that remission of synnes and reputing of iustice is geuen not for the lawe, but for nothing by Christ. This is the most speciall and principal degree pertaynning nothing vnto ciuyl lyfe, but onely vnto the striuing of the conscience in the iudgemēt of God. where in thys comfort is necessarye. Of thys degree sayth Christ: If the sonne shal delyuer you, ye shall be free in dede. Iohn. 8.

The seconde is geuyng of the holy

holy ghost, whereby the beleuers be iustified, and gouerned and defended against the tiranny of the deuyll. Here of speaketh Paule: Where the spirite of the lorde is
2.Cor.3. there is libertye.

The third, that the Gospel deliuereth vs from the ceremonies and iudiciall lawes of Moyses. Thys decree pertaineth in a maner vnto outwarde lyfe, but it hath the cause of these whych be aboue sayd. For the Gospell doth not require Leuiticall ceremonies, because it teacheth vs to purchase remission of synnes freely, and pronounceth vs iustified by mercye for Christes sake, not for any seruice for our woorkes. The fourth teacheth what is to be iudged of ecclesiastical ceremonies, which the Bishops or other men haue instituted. For because

in

In thys lyke certayne rites, places & tymes be necessary, the Gospell permitteth customes to be made in the church wythout vpryze & contencion. Therefore be certain daies appointed that the people may knowe when they ought to come together, to heare the word of God. These tradicions be tolerable, yet iustificacion is not to be sought in them.

¶ Unto what thing is thys doctryne of Christian liberty profitable?

Unto many thinges. For if thys doctrine be not in the churche, ther insue many discõmodityes.

Fyrst the iustification of fayth is blynded and blotted out, that is to saye, when the benefite of Christ is attributed vnto traditions, that is when men esteeme themselues to deserue remission of synnes, & be pronounced righ-

teous for such rites and customes by the which persuasions, consciences doo fall into desperation, and thei lose the true knowledge of fayth, and of Christ.

The second, the vnlearned fayning rites to be true worshipping and seruice of God, and true perfection, when perfection is neuer the lesse, feare, fayth, loue, and the workes of our vocation.

The thyrd, the concord of churches is confounded, as it is of the Easter.

The fourth, if cõsciences esteme those rites to bee necessary, they canne neuer rest. For who euer hath obserued all mens traditions: whereof suche summes, so many bookes haue bene written, that they cannot wel be numbred

¶ But thou sayest obedience is necessary, although the powers doo abuse the

the right. For Christ sayth: vpon the chayre of Moyses syt the scribes and Phariseis. &c. whatsoeuer they shall commaund you, do it.

In thinges which pertayne vnto gods law, the conscience must necessarily obey the Pastours, according vnto thys: he which heareth you heareth me. But in Ecclesiasticall traditions, it ought so to obey, that it auoid offencions, & that iustification be not sought in them, nor the opinion of necessitye be added thereto. But when vngodly thinges be cõmaunded or taught, then is the rule of the apostles to be folowed, God must rather be obeyed then men.

¶ But what say ye of the ceremonyes which be institute of Christ?

They must bee obserued, because they haue the commaundement of God. And yet the liberty of the Gospel teacheth, that we be

not fulfilyed wyth ceremonies without faith, also that necessity doth excuse vse, if we haue impediment where by we cannot vse them, as if by some chaūce a certayne man could not obtain baptisme, yet if he should beleue stedfastly in Christe, he shoulde be saued without the ceremony.

¶ Of counsels.

¶ Be counsels taught in the Gospell by Christ or no?

Some haue fayned coūsels to be in the Gospell of not reuengyng, of powertye of virginity, of chastity. Then after sayd they that those workes were perfectnes. But these opinions be full of errours & superstition. For the law of God is one which cōteineth nothing but preceptes, and Christes long sermon is nothing els then the enterpretyng

Math. 5.

of

of the lawe. For Christes purpose is, to declare the perfect obedience that is required in ỹ lawe. Wherfore when he forbyddeth hatred, concupiscence desire of vengeaunce he bringeth in no newe counseis, but he expoundeth the very lawe of God, and doth teache the precepts, he threatneth also euerlasting punishment. He whych is angry (sayth he) with his brother he is accused of iudgement. Also whosoeuer seeth a woman, for to desire her, he hath committed adulterye alredy in his hart.

¶ Of reuengyng.

¶ What commaundeth he of reuengyng?

He forbiddeth priuate reuengyng, that is desire of reuengyng, & that whych is without the authority of the officers, he doth not inhibite common re-

tiegyng whych is exercised by the
Rom.13. officers. For the gospell doth not
abolishe rulars or Magistrates,
but rather confirme them. Ther-
fore this seditious opinion which
teatheth that there is a counsell
of reuengyng, is to be reiected.
And we must wisely make diffe-
rence betweene open & priuate reue
ging: for the Lord saith geue me
the vengeance & I shall recompence.

¶ But what of this sentence, is it law
full to resist force wyth force?

The Gospell doth not resyst
thys sayinge. For to resyst force
wyth force, belongeth vnto the
law of nature, if it be rightly vn-
derstanded, for it must be appli-
ed vnto the common reuenging that
is vnto the office of the rulers.
So the rulers doo resist force by
force, when they driue away theft
& robbery with harnes & sweard

For

for wherefore shoulde rulars be necessary, if we should priuatelye euery one exercise reuengyng.

¶ Of Pouertye.

¶ What commaundeth it of pouerty.

The Gospell doth neither cõmaund, nor yet counsell any man to forsake his goodes or conferre and vse of all thynges commonlye, but rather alloweth politike ordeyninges, and diuision or proprietye of goodes. But the Gospel commaũdeth to helpe them which be poore and needy liberally, and it promiseth great rewardes both bodely and ghostly for such liberality, as Christ saith Geue, and it shall be geuen vnto you. Also: he which soweth scarsly, he shal reape scarcely. &c. Salomon doth excellently set fourth & describe a great part of housekeruing: Drinke (saith he) water out

2. Cor. 9.

Prou. 5.

of thyne own fountaines, and thy fountaines shalbe derived, and the Riuers shall runne into the streetes. Be thou alone the mayster of them and none otherwith thee. Salomon wyll, that euerye one geue vnto the nedefull of the fruites of his farme holde, but so that he kepe styll his farme hold, least he be brought vnto beggery. So Paule cõmaundeth to geue, so ỹ we make not our selfe poore & that slugardes shall not mysuse our liberality. To be short, many testimonies do cõfirme propriety of goods: for it is lawfull to possess riches as Christ & paul testify.

¶ What is powertye?

Pouerty is not beggerye: for that in them whych be ydle and strong is synne. He which labou-
2 Thes. 3 reth not, shall not eate. But the pouerty of ỹ gospell is spirituall, that

that is to kepe our goodes which God hath lent vs without couetouſnes, without pryde, that is to ſay, without confidence of our riches, without vngodlines, that is when we be in ieopardy for ỹ Goſpel ſake, that we wyll rather leeſe our goods, then forſake the Goſpell, ſo was Abraham, Job, Dauid and many other mo poore in ſpirit, although they dyd poſſeſſe great riches. Pouertye conteineth pacience, that is to ſaye, when our ryches be withdrawen frō vs, or peryſh by any chaunce, that we be not angry with God, nor yet do any thing agaynſt hys cōmaundement. but that we ſuffer this iniury or chaūce with an equall minde for the loue of God.

¶ How many kyndes of forſakinge of ryches be there?

Two, the one is by our election

with

without the commaundement of God, and wythout vocation. Thys forsakyng of ryches is not the worshipping of God. They woorshyp mee in vayne, with the commaundementes of men. The other is, which is commaunded of God, and is our vocation, as when Tyrauntes compell vs eyther to leese our goodes, or to forsake the gospel. This doth Christ prayse: he that wyl forsake (saith he) his field, house. &c. for the gospell sake, that is for the acknowledgyng of the Gospell, hee shall receyue an hundreth fold. &c. To bee shorte, lyke as hee doth not prayse them which forsake their wyfe and children, or which kyll them selues, euen so doth he not prayse them which forsake theyr Patrimonye, wythout the commaundement of God.

Mark. 10

Of

¶ Of Chastitye.

¶ What commaundeth it of Chastity?

THe Gospel commaundeth not onelye the chastitye of Vyrgins, but also of them whyche be maried. For matrimony is the cõmaundement of God. and al they which haue not the gyft of chastitye, are commaunded to marye, for the auoyding of fornication let euery man haue his wyfe. 1. Cori. 7.

¶ What is Chastitye?

Chastity is not onely virginity, but also moderate vse of them which be maried. Mariage is honorable with all men, & an vndefiled bed, but whoremongers & adulterers will the Lord iudge. Hebr. 13.

¶ Yet Paule sayth as concerning vyrgines, I haue no commaundement of the Lord, but I geue counsel. &c

Paule iudgeth not anye man rather to deserue iustification for vyrginity, then for maryage. For both

both they which be maried, & virgins muſt eſteme that they be iuſtified by ꝑ mercy of God & accepted for Chriſtes ſake, not for the dignity of mariage or virginity.

¶ Wherefore then do the Papiſts prefferre ſyngle lyfe?

There hath euer bene diueliſhe and fantaſticall ſpirites, whych haue denyed that mariage was lawful vnto Chriſten men, as Tatinus and Hierax. Although Papiſtes wil not be thought to condemyne mariage, yet do they deforme it verye muche, for they dreame that they doo rather deſerue remiſſion of ſyns & iuſtification with their ſingle lyfe, then other men. Afterward faine they that ſingle life is perfection of the Goſpell, wherein they doo greatly erre. For ther haue bene many whych wer maried that were as per-

perfect, as Abraham, Isaac. Jacob, Dauid. &c. as many virgins. Single lyfe is no perfection, but the perfection of the Gospel is to acknowledge the infirmity of mankinde, and to be afraid, & agayne to be vpholden wyth fayth. In such exercises standeth the perfection of the Gospell, if ther be any so to be called.

¶ Wherefore then doth Paul praise & counsel virginity and syngleues:

For a polytike purpose, that is to say, that we may be more readye to learne, to teache & execute ỳ ecclesiastical offices. So Christ prayseth them which be syngle, when he saith: There be also Eunuches, which haue gelded themselfe for the gospell sake, that is, for the cause of learning and teachyng. For it is true that Paule sayth: He which is syngle goeth about Mat. 19.

about thoſe thinges whyche pertaine vnto the Lorde, that they may pleaſe the Lord. Therefore let virgins ſearch their powers, and labour to lyue pure & ſincerely, let them auoyde idleneſs and riote, and let them be abſtinent, that their hart may be occupyed with vertue. But they which fall into luſtes, contrarye vnto the cõmaundement of God, let them know that god will punish them. For fornicatours and adulterers ſhall not enter into the kingdome of God. Many tymes for ỹ cauſe of ſuche, whole common wealthes be puniſhed, like as the hiſtory of the Sodomites, and the flood of Noe teſtifieth. Alſo god ſayth that hee would deſtroy the Chananites, for their vnſearchable and vncleane luſtes. Paule ſaithe alſo, the puniſhment of

luſtes

lustes, to be blindnes and doting madnes, and careles fleshlynes. And Oseas saithe: fornication, wine and dronkennes take away the hart. Therefore these fayned and forged virgines, be occasion of synnes vnto many, and the authours of fylthy example. Roma.1. Osea.4.

¶ Of the Church.

¶ What is the Church?

IT is the Congregation of all them which professe the Gospell, and be not excommunicate, where bee one wyth the other, as well good as euyll, like as the Parable of the nette cast into the sea teacheth. Hereupon be also two bodies of the Churche described in the Scripture, the one is the body of the true Churche, the other of the church of Hipocrites. Math.13.

¶ When dyd the Church begyn?

It

It is certayne that the Church dyd begin in the time of Adam, & after Adam, among all thē which do profesſe the Goſpel to haue remained vnto this daye, & as yet to be wyth them which profes it

¶ How many kindes of Churches be there?

Twoo: the falſe hypocriticall church, and the true church.

¶ Which is the hipocriticall church?

That which fighteth and warreth againſt the true church lyke as the Iewes did perſue the prophetes, then after Chriſt. Thys calleth Dauid the churche of the malicious or enuious. And Eſay deſcribeth it in theſe woordes:

Eſay.29. This people draweth nigh vnto me with thyr mouth, and honoureth me with theyr lyps, but the harte of them is farre from me, but they woorſhyp me in vayne teaching the doctrines and pre-

ceptes

eyes of man. This church is set before thyne eyes, because all the workes, all the seruice wherwyth it beleueth it selfe to worshipping God, is externall, it is the similitude & vision of the true church, with mans traditiõs in the stede of syncere doctrine, worshipping God with mouth & lyps onely, without the affection of the hart.

¶ What is the true Church?

It is the Congregation of the righteous, which beleue truly in Christ, & be sanctified by ỹ spirit of Christ. Of this speaketh Paule: the churche is a piller or ỹ seat of verity. This is called catholik or vniuersall, because it is no mans politike ordinaunce, appointed vnto one place: or certayne traditions of men: but it is the spirituall company of the godly, which be dispersed throughout al ỹ world, 1. Tim. 3.

and yet they do agree at all times in the doctrine of the Gospel.

Thys Churche doth Paule declare in these wordes: Christ loued his church or congregation so greatly, that he deliuered vp himselfe for it, that he myght sanctifie it, cleansed wyth the lauer of water by hys word, that he myght make it glorious vnto hym selfe, without spot or wrinkle, and that it should be holye and vnreprouеable. This Church is not visible, but it is beleued, according vnto the article of the creede: I beleue the holy catholike Church, the cõmunion of Saynctes. Yet hath it certaine tokens wherby it is knowen, that is to say, the true word of God, and the lawfull vse of Sacraments, and the keyes which it vseth is the ministring of ỹ word and Sacramentes. Ephes. 5.

But

¶ But what is to bee iudged of them wyich be excommunicate?

They wyich be excommunicate, ereckened no more members of he Church, accordyng vnto this, nd if he wil not heare the church, ake thou hym for an Heathenike nd Publican.

What difference is betweene the hipocritical church, and the true church?

Howe muche Difference is betweene the truth and falsehead, betweene the lykenes of truth, and he truth it selfe, betweene fayned nd forged colour, and true natuall colour, so muche Difference is betweene the hipocriticall church, and the true church.

It is certayne, that Hipocrites haue the ſame Gospell, and ſame ſacraments, but they be not therwith content, but bryng in mans tradicions, whych they compare

with the Gospel, and make them
equal with the gospell and many
times do prayse it aboue the gos
pel, they do not receyue the Gos
pel purely & sincerelye. These be
leue not in their hart, nor yet stā
stedfast, but when tempestes do
rise, they fal backe & cannot stand
Also the Hipocrit es do vse the sa
cramentes vnpurely, makyng an
other head then Christ, whereo
they aske their righteousnes, san
tifying & help. They vse the hol
ghost none otherwise then a clok
wherewyth they couer their vn
cleāne doctrine, whych thing dis
perseth and troubleth conscience
which in dede is not the worke o
the holy ghost, which doth gathe
together & cōfort consciences. To
be short, the Hipocriticall church
is a visour, an outwarde lykenes
or shadow, false & deceitfull, pre
tendeth

deth, foolish, yet neuer the lesse
uious and wythout the knowe
dge of the true church.

¶ Of ecclesiasticall power.

¶ What is the keye or power of the Churche?

WHych consisteth in teach-
ing ỹ Gospell, ministring
of the sacramentes, and
excommunicating them whych
accused of open sins, and absol-
ing them againe, whē they aske
olucion. Or it is a certain rule
an houshold whych is not by bo
ely force, but by the word onely.
for the kingdom of Christ is spi-
tuall, whych is not ruled wyth
e swearde, weapons, and other
inges pertayning vnto a ciuyll
ingdome. For Christ the author
f this power of the church, a in-
ikutor hath deliuered al ciuil go-

uerannce, both from himselfe, be
cause he would not be chosen to
king, but he conueieth himselfe a
way, & from hys Apostels, whe
he saith: The Princes of the peo
ple shal haue dominiō ouer them
but so shall not ye.

¶ How many kindes of Ecclesiastic
powers be there?

Two, of Order, and of Juris
diction.

¶ What is the power of Order?

It is a commaundement of tea
ching the Gospel, and of shewing
remission of synnes, and of minis
string the Sacraments to one o
mo. Here is it not lawful to bring
in any newe doctrine, but the doc
trine which was taught of Christ
must be set foorth, lyke as he com
maundeth in the last chap. of Ma
thew, teaching them to obserue al
things, whatsoeuer I haue com
maun-

maunded you. And Paul saith: If an Angell come from heauen, and shal teach you any other gospel thē we haue taught you, cursed be it Gala.1.

¶ What is the power of Jurisdiction?

It is the power of excommunicating them which bee accused of open crimes, and agayne of absoluing them, if they beyng conuerted doo require absolution. Thys power ought not to be tirannical, but as Christ hath taught: If he wyl not heare the Churche, take thou hym for an Ethnicke. And Paule saith: We haue no dominion ouer your faith, but we be helpers of your reioycing. Math.18 2.Cor.9.

¶ What difference is betwene Ecclesiasticall power, and politike power?

Politicke or ciuill power, maketh lawes for the defencion of bodies, of the diuision of dominions of couenauntes, and of crimes, and it constrayneth menne wyth

bodely strength. Agayne, ecclesiasticall power doth minister euerlasting and spirituall things, that is to say, it hath an heauenly doctrine, & it constrayneth men with the woorde of God. Wherefore it doth not disalow nor abolish ciuill power, but it doth rather allowe it, and subiecteth the bodyes of holy men vnto it.

¶ When hath the Church receyued the keyes?

When Christ sayd vnto Peter:

Math. 16 To thee wyll I geue the keyes of the kyngdome of heauen. Agayn:

Math. 18 whatsoeuer thou shalt binde vpō earth, it shalbe bound also in hea-

Iohn. 20 uen. &c. Also: take ye ỹ holy ghost, whose sins soeuer ye shal forgeue. &c.

¶ Auayleth not the ministring of euill Ministers?

Yes, it auayleth. For the woord and Sacramentes be no Ministers, but they belong vnto Christ

whych

which if they be rightly ministred the malice of the minister cannot hurt vs. And it is a common saying: the lyfe of the Minister doth not chaunge the vertue of the sacramentes, the administringe of the sacramentes is not of no valure, although the maners of the Ministers be vicious. But this muste be vnderstanded of them which be euil, not of them whych be open blaspheemers, none other wise then if they were Iewes or Turkes, vnto suche oughte the church to commit no office.

¶ Is not obedience due vnto Ministers of the Church?

Lyke as obedience is due vnto the word of god: euen so it is due vnto them which do minister it, in so much as belongeth vnto the office, as the scriptnre doth commaunde, he whych heareth you, Luke. 10.

hea-

Math.13 Hebr.13. heareth me. Whatsoeuer they shal say, do it. Also, obey your Rulers. these sentences speake of the ministring, and they require due obedience vnto the Gospell. But they do not constitute a kingdom vnto the teachers without ye authority of the gospel. Also obediēce is due vnto them in iurisdiction, whych they haue by the authority of the Gospel, that is to say, in knowing crimes, in hearing the witnesses, in lawfull excommunication. &c.

¶ Of Offencions.

¶ What is offention?

IT is when one geueth occasion of synne or euyl example to other men. whereby theyr minds be troubled, that is to say afraide or els enticed vnto suche lyke sinne. Or it is the depraning or preuenting of doctrine, or the good syuing, or the fayth and charity

rity of any man.

¶ How many kindes of offencion taken be there?

Two, taken and geuen.

¶ What is offencion taken?

It is when Pharises and hipocrites be offended, eyther wyth true doctrine, or some necessarye good worke, a they conceue hatered against the Gospel, and godly men, lykeas the Phariseis dyd hate both the Gospel and the teachers thereof. This Pharisaicall offence is not to be eschewed, for the commaundement dothe excuse vs. But it must be vnderta-ken that the doctrine is true, certayne and profitable vnto the church. For it is ỳ most grieuous synne, to trouble the Church of God with euill, vncertayne, and vnprofitable Disputacions.

¶ Geue examples.

The Phariseis & Scribes were offen-

offended when Christ dyd heale sicknes vpon the sabboth, when his disciples dyd not wash their handes, when they dyd plucke of eares of corne: Euen so be our hipocrites offended, because we will not suffer them to coniure water, salt, willowe bowes, herbes, and suche lyke trifles .&c. Here doth Gods commaundement excuse the godly, for they be commaunded of God, to teache holesome & true doctrine. Also necessary workes of mercy, wherby they which nede may be holpen. Thys commaundement muste be playnelye obeyed, nor hipocriticall fellowes are not to be regarded, according vnto thys: we must rather obey God then men.

¶ What is offence geuen?

It is vngodly doctrine or euill example whych annoyeth other, either

eyther because they doo folow it, or because men be afrayde from the Gospell. All vngodly doctrines mens traditions, whyche cannot be obserued without sinne, be of thys kynde of offencions. Christe doth threate the authour of such offencions. Wo be vnto the man by whom offencion doth come. Therefore these offencios ought with al diligence to be eschewed, leaste we be eyther authours or maintainers of vngodly doctrine or folowers of vngodlye seruice, or worshipppinges. Math. 18

¶ But what is to be done in indifferent thynges?

Here is the rule of Paule to be obserued, as concernyng the vse of libertye (for so commaundeth he them whych be learned: Receiue ye hym whych is weake in faith. Item, let al be done for the Rom. 14

edi-

edification. For we must not vse our libertye among them whych haue not as yet hearde the Gospel, or among the brethren which be not as yet well confirmed, but the example of Paule must be followed, I am made weake (saith he) to them whych bee weake. Item, if meate offende my brother, I wyll neuer eate flesh. But there the Gospell is declared, and the Church meetely well confirmed, the paynefull obseruyng of vnprofitable tradicions, is not to be required. For Paul, because he woulde shewe an example of liberty, would not circumcise Titus. And Christe excuseth his Apostles, breaking the tradicions of the Elders, suffer them (sayth he) they be blind and the blynde leaders.

¶ What is to be eschewed in Chur-

ches

thes, least affentions come.

These twoo, the tyrste that we doo not teache vngodly thynges, or vnsure thyngs, or vnprofitable thynges.

The second, that when we teach thinges which be certaine, we do not so set them forth that the heaers in suche confusion and darknes, conceiue euil opinions.

Here is great diligence to be geuen, that aithyng bee expounded aptly, properly, eloquētly, and euidently without Sophistry. Therfore Paule wylleth a Bishop to be apt to teache, that he maye teache stylye and discretelye. And Christ wylleth a Scribe (in the kyngdome of heauen) to be like a good housefather, which can chuse and bryng forth wyselye out of hys treasure, in teaching new things and old. For vnlesse teachers doo

well

wel marke and consider this wise doine, consciences bee troubled, and euyll opinions do creepe into the hart, whych wyl annoy religion and good maners. Wherupon byzozes do spzyng, and manye other offencions.

¶Of Sacramentes.

¶What is a Sacrament?

IT is a token of the promise of God, instituted of God, but it consisteth in the Element and the wozd, to the entent that the memozy of the thing pzomised, may remayne.

¶How many Sacramentes be there?

Two, Baptisme and the Supper of the Lozd. These haue a special pzompse in the Gospell of remission of synnes.

¶Is there no mo Sacramentes?

If we call Sacramentes those wozkes, wherunto godly pzomises

ses be made, then may manye sa-
cramentes be founde, as prayer
shalbe a sacrament, for it is a cer-
taine worke of ours, and it hath
excellent promises. Whatsoeuer Iohn.16
ye shal aske the father in my name
he shall geue it you. But aduersi-
ties and almes deedes shall also
be sacramentes because they bee
workes annexed wyth godlye
promises. As: geue, and it shalbe
geuen vnto you. Also, by muche
tribulacion must wee enter into
the kingdome of heauen. So the
office of rulers, and marryage, be
eternall thinges annexed wyth
the word of God and promyses.

But if we call sacramentes, ce-
remonies or customes instituted
in ỹ Gospell, properly belonging
vnto the chiefe promise in ỹ gos-
pel, that is remission of sins: ther
be two sacramentes onely. Bap-

tisme, & the Supper of the Lord.

¶ Be there not diuers opinions concerning the Sacraments?

Yes there be three opinions. First some men do saine, that men vsyng the Sacramentes of the new testament, be iustified by the worke which is wrought. This opinion is to be hyssed out, for it is agaynst iustification of fayth. For they iudge a man to be iustified by the vse of the same ceremony although hee doo not beleue, nor yet haue so much as one good intencion of the hart, so that he be not letted wyth this hinderance, that is to say, the actuall purpose of mortall synne.

¶ Secondlye, other some do hold that the sacraments be not tokens of the wyl of God toward vs, but only tokens of our profession, for wee must haue certayne tokens, wher-

whereby we may be knowen from other people which be no Christians, lyke as a Cowle maketh a Moonke to bee knowen from other men.

Thirdly therefore, the true sentence & meaning of the scripture is, that the sacrament of the new testament be visible tokens of the will of God toward vs, appearing before our eyes, to the entent they should admonish vs to beleue the promise which is set fourth in the Gospel. S. Austin saith, Sacrificium is a visible woord, that is to say, like as the woord is a certayne token whiche is receyued in the eares, so is the sacrament a shew or pitture which is set before the eyes. Lyke as the woorde is an instrument, whereby the holye Ghoste taketh effecte, as Paule saith; so by the Sacraments the

holye ghoſt taketh effecte, when they be receiued with faythe, for they do admoniſhe & moue vs to beleue, lyke as the woorde doth.

¶ Wherfore hath Chriſt inſtituted ſacraments?

For our infirmity: for the minde of man after Adams fall is ſo weake and feable that it cannot beleue the plain woꝛd. Therefoꝛe Chriſt moued with our infirmyty, dyd geue vnto hys woꝛde tokens, wherby he might heale our infirmity, and that by certayne mutual agreeing of the woꝛde and tokens, we ſhoulde be ledde vnto faythe towarde the pꝛomyſes of God, as ſaint Iuſtine witneſſeth where he ſaith: man befoꝛe his ſin did ſee God, vnderſtand hym & beleue him. After his ſyn committed, man cānot ſee noꝛ perceiue god vnleſs hee be holpen wyth a certayne meane.

meane. For theſe cauſes is the
woꝛde of God geuen, accoꝛding
nto this ſentence: let the woꝛd
nd the clemente come together,
nd ſo let the ſacrament be made.

¶Of Baptiſme.

¶What is Baptiſme?

It is a token oꝛ ceremony in
ſtituted of Chꝛiſt, that is to
ſay, to be waſhed with wa-
er, a pꝛonouncing of the woꝛds,
wych be oꝛdeyned foꝛ the ſame
uꝛpoſe, that it may teſtify vs to
e receiued of God, and reconci-
ed vnto God.

¶Where is Baptiſme inſtituted?

In Mathewe and Marke the
aſt chapter: Ye going into al the
woꝛld, teach all people baptiſyng
them in the name of the Father,
nd the Sonne, & the holy Goſt:
he which wil beleue, and is bap-
tiſed, he ſhall be ſaued.

¶ For what purpose is it instituted?

That we may stedfastly beleue our syns to be forgeuen vs. For Baptisme is a testimony and token of remission of syns, and geuing of the holy Ghost. For this cause olde authors called sacraments also tokens of grace or fauour, that is to say, tokens of the will of God toward vs. For when we bee baptised, the promyse of God is written in our bodies.

¶ What doth Baptisme signifie?

Repentaunce and remission of syns, or as S. Paule sayth, a regeneration or new birth, for the dipping into the water signifieth the old man to be mortified with sin, the comming vp againe or deliuerance out of the water signifieth the newe man to be washed, and cleansed, and reconciled vnto God the father, the Sonne, & the holy

Ghost,

Ghoste. For the Father receiueth thee for hys Sonnes sake, & doth promyse vnto thee the holy Ghost where with he wyll geue thee lyfe and sanctifie thee.

¶ What is the vse of Baptisme?

That we maye iudge thorowout all our lyfe, that remission of sins and reconciling is set foorth & geuen vnto vs. For although wee do fall, yet vnto them which do amend their liuing the couenaunt which hee promised vnto God in tymes past, auayleth and looseth not the vertue, because the Gospell testifieth that they whych doo amend beforgeuen.

¶ May Baptisme be receiued again, or no

The token ought not to be receiued or taken againe, for the receyuing of the ceremonye agayne auayleth nothing. And the token once receyued, is a perpetual note

and a perpetual testimony. Lyke as circumcision once done was a perpetuall wytnes of the bond of God, wrytten in the bodies of them which were circumcised. Wherefore we ought to exercise the fayth of this couenaunt wyth ofte calling it to remembraunce, & keepe it so long as we lyue. Therefore it is sayd that repentaunce is nothing els, but remembraunce of one Baptisme.

¶ What difference is betwene the baptisme of Iohn, and of the Apostles.

Both the Baptismes be the office & ministery of the new testament, and require fayth in Christ. The baptisme of Iohn did testify that Christ shoulde come. The baptisme of the Apostles testified that he was come, and by that fayth were as well they which Iohn baptised, as they which

were

were baptised of the Apostels, sanctified and saued.

But that Iohn saith: I baptise in water vnto repentaunce, but he which shal come after me, wyl baptise with the holye ghoste. &c. He maketh no difference betwen the offices or ceremonies, but betwene the persons of the Ministers, and the persō of Christ. For he testifieth that Christe is the Lord, whereby that baptisme is vertuous, which would geue the holy ghost & euerlasting life, & he professeth him selfe to be a minister, whych giueth onely the outward singe, & preacheth the word

Of the Baptisme of Infants, proouyng that Children ought to be baptised.

Iohn. 3.

FIrst Christ saith: vnles a man be renued by water & the holye ghoste, he cannot enter

enter into the kingdome of God. This sentence is vniuersal, and it testifieth that all which shalbe saued, ought to be renued with water, that is to say, to be baptised, therfore Children must be baptised also, that they may be saued.

Secondly, of the tradition of the Apostels, for so writeth Origine vpon the first chap. to the Roma. The church receiued a tradition of the Apostels, to minister baptisme also vnto children. For they vnto whom the secrets of the misteries of God was committed, dyd know that there was naturall fylthynes of synne in all men which ought to be abolished by water & the spirit. So doth Cipzian & Austin proue the baptising of childre

Thirdly, by the reason which is brought out of the scripture, it is certayne the kyngdome of God &

promise of the Gospel to pertaine vnto children. But without the church is no saluacion. Therefore Children must be grafted & planted into the Church, and the token must bee ministred vnto them which may testifye that the promise belongeth vnto them. The maior is certain, for Christ saith: let the children come vnto me, for vnto suche belongeth the kyngdome of heauen. Also it is not my fathers will which is in heauen, that one of these little ones shall perysh. Also the Angels of them do euer see the face of the Father. The minor is manifest, for there is no saluacion wout the church, where neither the woord nor yet the sacraments be ministred. For the Churche is the kyngdome of Christ, in the which Christ is effectually by his woord & sacramēts

Ther-

Therefore the conclusion followeth, that Childrē ought to be baptised, that they receiuing ꝑ signe, may bee made members of the church, and that God maye geue vnto them his promise.

¶ But the Anabaptistes obiect, saying sēing children do not vnderstād the word they cannot beleue, wherfore the sacramentes doo not profite them.

Agaynst this argument first of all must we set the example of the Infants which were circumcised which also did not vnderstād the woord, and yet anapled the couenaunt, or bond, and God dyd receiue them for hys promise sake.

Secondarely we must answer, although they do not vnderstand the word, yet it is certayne that God taketh effect in them, according vnto this: Vnles a man be renued by water. &c. Nor it belongeth not to vs, to searche howe

God

God doth woorke in them. It is inough to know, ỹ the kyngdome of God doth certainlye pertayne vnto children. Wherevpon it followeth, ỹ God taketh effect in them.

¶ Of the Supper of the Lord.

¶ What is the Lordes Supper?

The Supper of the Lorde is a sacrament of Christes bodye and bloude, wherein is called into remembrance the offering vp Christes bodye, and the sheddinge of hys bloude for vs, where in also Christen men geue thankes to all myghtye God for their redemption.

¶ By howe manye names is this Sacrament named?

The scripture calleth it the supper of the Lord, the Communion, a Testament, & it is called of the doctours Eucharistia and Synaris

Wher-

¶ Wherefore is it called the Supper of the Lord?

Because like as in all other common suppers bread and wine do nourish and strengthen mens bodies: so Christ which is the heauenly bread in this hys Supper, nourisheth, comforteth, strengtheneth and cherisheth our soules.

¶ Why is it called a Testament?

Because remission of all oure synnes is promysed vnto vs in it, through the bloud of Christ.

¶ Why is it called a Communion?

Because remission of all oure synnes is promised vnto vs in it, through the bloud of Christ.

¶ Why is it called Eucharistia?

Because we ought to magnifie hys death, and geue thankes all together for our redemption.

¶ Say the woordes of the Lordes Supper?

Our Lord Jesus Christ in that same

same nyght wherein hee was betraied, did take bread, and when he had geuen thankes, he brake it, and gaue it to hys Disciples, saying: Take and eate, thys is my body which is broken for you this do in my remembraunce. In lyke maner he tooke the cup also after he had supped, and when he had geuen thanks, he did geue it vnto them, saying: Drinke all of this. This cup is the new Testament in my bloud, which is shed for you, and for many in remission of synnes, do thys, howe oft soeuer ye shall drincke it, in the remembraunce of me.

¶ What is the principall ende of thys Supper?

The principal ende of this supper is, that it maye be a token of the promise of Christ toward vs, monishing vs & testifying that ỹ bene-

benefites of Christ begeuen vnto vs, and therefore it auaileth to stirre vp and confirme our faith.

There be also other endes, that is to say, thankesegeuing, for so great a benefit. Also that we may be prouoked vnto good workes, and to eschew synne, because we heare now that we be made membres of Christes bodye, and that Christ wil take effect in vs. Also the fruit of loue & charity must folowe, that we one towarde another do the offices of loue, as cōmon membres of Christes body.

¶ What is the wholesome vse of thys Supper?

When we hauyng faith do vse it, whereby we beleue that the benefites of Christ doo truly come vnto vs, that is to say remission of synnes, and that we be truly grafted in Christ, & that he wyll take

take effect in vs, as in his owne members. This beliefe causeth the vse of this Sacrament to be wholesome vnto vs, & it comforteth our consciences. And the vse of this ceremony doth not auaile without this fayth, like as the vnlearned doo sometome imagine them selues to purchase remission of syns by the selfe worke of receiuing, that is to say, because they come and do vse the Sacrament with other. Like as the Papistes taught the Masse to auail by the worke which is wrought.

¶ I reason against thee, wher thou sayest the vse of the Lords Supper to be, to confirme and establish our faith.

No outward thyng but onelye the holy Ghost doth confirme our fayth:

The vse of the supper is an outward thing: Therefore by this

worke our faith is not confirmed

I answer vnto the maior: It is true that the holy Goste doth onely confirme our faith, but he doth vse outwarde tokens as it were instrumentes wherewith he doth admonish vs, and by them as certain testimonies and seales doth stirr vp & confirme our faith, none otherwise then by the woord he admonisheth, moueth & stirreth vp our harts to beleue, &c.

¶ What is the worthy preparation, and to whom ought this Sacrament to be ministred?

They come and receiue it worthely, which doing repentaunce, and beyng afrayd for their syns, doo seeke comfort, beleuing that their syns be forgeuen, according vnto the promise of Christ, & for the confirmation & establishing of this fayth, do vse this Sacrament, as a witnessing or testimo-

nye

nye of remission of syns. And because they must vse thys Sacrament which do repent, therefore the church in tyme past did driue them from the Cõmunion which were open synners. For they ought not to bee admitted vnto the supper of the Lord which be manifest and open euyll doers, & wil do no repentaunce.

¶ What difference is betwene a Sacrament and a Sacrifice?

Sacramentum is a ceremonye or token of promission wherby God promiseth or geueth vnto vs a certain thing. So was circumcision a certain token wherby God promised that he would receyue the circumcised. Baptisme is a token, wherby God worketh wyth vs, and receyueth vs into grace; and he hym selfe doth in a maner baptise vs, for the Minister doth

baptise in the steede of Christ.

Sacrificium is a ceremonye or a worke of ours which we geue vnto God, whereby we may honour him, that is, that we may testifye vs to acknowledge hym, vnto whom we make such obedience, to be true God, and that for that cause we giue him such obediēce.

¶ Of Sacrifices.

¶ How many kinde of Sacrifices be there?

TWo, the one is called Propiciatorum, that is, which obtayneth mercy, and appeaseth the wrath of god. The other is called Eucharisticum, that is to say of thankes geuing.

¶ What is Sacrificium propociatorum?

It is a worke which deserueth for other remission of sins & euerlasting punishment, or a worke re cōciling God, or appeasing his wrath

wrath for other men, a satisfaction for syn and euerlasting death.

And ther is only one sacrifice which deserueth remissiō of sins, that is to say the passion & death of Christ. Certayne sacrifices in the law were called Propitiatoria, not because they deserue remissiō of syns before God, but because they dyd signifye the sacrifice of Christ which was to come. Aebr. 9.

¶ What is a sacrifice of thanks geuing?

Not that which deserueth remission of sins or reconciling, but it is done of vs which be reconciled, that for receyuing of remissiō of synnes, and for other benefites we may gene thankes vnto God with this our obedience.

¶ Which be Sacrifices Eucharisticall, or of prayses?

In the law wer offerings, washinges, restoryng, fyrste fruites,

tithes &c. Nowe by fayth, preaching of the Gospell, inuocation, geuing of thanks, confession, the crosse humilitie, the aduersities, afflictions of saintes, prayer, also all good woorkes of holye men. These sacrifices be no satisfactions for them whych do them or applyable for other which can deserue for them, by the woorke which is wrought, remyssion of synnes, or reconciling: but they please God for our faith sake. Of this kynde of sacrifices be there many sentences in the Prophets and Psalmes. A troubled hart is a sacrifice vnto God. Also: Offer vnto God a Sacrifice of prayse. And Peter sayth: Ye be a kynde which is chosen, an holy Priesthood, that ye may offer spirituall sacrifices. Also by him maye we euer offer a sacrifice of praise. the

fruit

fruit of the lyps of them whych do acknowledge his name, that is to say, inuocation, thankes geuyng, confession, and suche lyke. For in the newe Testament the Leuiticall worshippings and sacrifices be abrogated, and a spirituall worship or seruice vnto God must succede in the stede of them, that is the righteousnes of faith, and the fruit of fayth according vnto thys: The true worshippers shall worshyp the Father in spirit and truth.

¶ Of the crosse and aduersities.

¶ What is the Crosse.

IT is anye aduersitye geuen or layd vpon vs by God, not to the entent he would that we should perishe, but that hee may call vs to repentaunce, and exercise our faith, or it is anye ad-

uersity or trouble which chaunceth vnto vs, by the certain counsel & good wil of God, that thereby the fayth of holy men may be proued, the loue that they haue towarde God may be knowen, & that the godlye may be adorned with an excellent and notable deliueraunce before them which do persecute them. The crosse is the fellow or companion of the most faithful word: but aduersities as it is sayd, be sacrifices of prayse, not to be applied for other, according vnto this of Paule: Euery one shall take reward according vnto his labour. Also the righteous shall lyue by his faith. Abacu. 2

¶ How shall we comfort our selues in the crosse and aduersities?

In all kyndes of tribulations we must haue in a redynes foure special comfortes. The first, that we

we bee not punished by chaunce, but by the counsel and sufferance of God. Hereunto belongeth the knowledge of the prouision of God. One of these lytle Sparrowes shal not fal vpon the earth without the wil of my father, but euen all the heares of your head be nombred. And the Lord doth mortifie and reuiue. Math. 10

Secondarely, that God suffereth vs not to be punished to the entent we should perish, but that he may cal vs to repentance, and excuse our fayth. So saith Paule when we be iudged of the Lord, we be corrected, least we should be condemned wyth this world. 1. Reg. 2. 1. Cori. 7.

Also: the Lord doth chastice hym whom he loueth. He doth scourge euery sonne whych he receyueth. I chastice them whom I loue. And Dauid: It is good for mee Prou. 3. Aebr. 12.

that

chat thou hast cast me down. And Christ saythe: Blessed bee they which mourne. Wo be vnto you which laugh now. &c.

Thirdly, whē we see the vngodly liue in al welth, riches & delite we our selfe neuertheles beyng cast awaies of all men, oppressed with great misery, that therfore we be not angry, or take indignation, but that we obey God with an equall minde, knowing that these troubles bee not tokens of wrath or reprouing, but that we may be made members like vnto the image of Christ. So sayth Paule: If we suffer with Christ, we shal raign with him, we must be made lyke in forme vnto the image of the son of God. And Peter saith, iudgement beginneth at the house of Dauid. And Christ saith: he which wil folow me, let him

him take his crosse. And Paul, al
y will liue godly. shall suffer persecutiō. And Dauid: they which do
sow in sorow, shal reape in ioy. &c

Fourthly, that in all these we do receiue and keepe stedfastly faith, that is to saye, that God wyll be present wyth vs, and helpe vs, and for his wysdome and goodnes wyll once delyuer vs. And in this faith is God to be called vpon, for we be oft punished of God that we may haue occasion of exercising our faith and inuocation. And by this occasion the knowledge of God is more excellent. and it encreaseth in vs, as the example of kyng Manasses doth teache, that the Lorde is God. Which knowledge of God in idlenes, pleasure, and prosperitye, is forgotē. Like as the example of the children of Israel doth teach,

The

The people did syt to eate and to drinke, and did rise vp to play.

¶ Wherfore doth the scripture so diligently set forth & intreate of these comforte

That we maye accustome our mindes vnto true repentaunce, & that we maye learne to suffer aduersitie, and exercise our obedience and faith, & specially that we may repose the affections of the mind, whē we be prouoked with wrong, we fall into desire of reuenging. So Esaias: in silence & hope shall thy strength be. And Christ sayth: In your patience shall ye possesse your harts.

Luke, 21.

¶ What is true patience?

Not onelye to obey God in aduersities, but also to ouercom the indignation of nature whych is feable, or els certainly to resist it. And this vertue is necessarye in the church, & the commō welth, that

that is to saye, to forgeue priuate wrongs for the tranquility of the cõmon wealth, least contencions be stirred vp in the Church. Let vs esteeme rather that we ought to suffer aduersities, then trouble the quietnes of the cõmon welth, for priuate iniury done vnto vs.

¶ But what euil worketh impacience?

It is angry with God, and it doth expell first obedience, & then after faith out of the harts. Therfore in great aduersities many be altogether blaspheuers, & they leeke for counsels against the cõmaũdement of God, like as Saul did aske counsel of a Witch. Also the sorow of iniurye engendreth hatred, & doth prouoke vnto reuenging. Of the which thing ariseth not onely priuate discords, but also seditions & strife in the common wealth. Also heresies,

and

& many others euyls. These must be farre from a Christian man.

Of humiliation or lowlynes.

¶ What is humiliation?

HUmiliation or making low is the true feare of God toward God, wherby consciences afraid with the iudgement of God, cast away al confidence of their own power, of their owne wisedome or righteousnes. We haue an exsample in Dauid, whē hee was chydden of Nathan the prophet, he perceiued his syn, not trusting that hee coulde pease the wrath of God by his owne righteousnes: When he did see that he was expelled out of hys kyngdom, he dyd know that it was by the counsell of God, therefore he did not trust that he was able to keepe the kingdom with his own power

power or wisdome. Of thys lowlynes is mention made: Upon whō shal my spirit rest, but vpon hym which is lowly. And Christ saith blessed be the humble. Therfore they which be lowly be herd of God. He hath looked vpon the prayer of the lowlye, &c. They be exalted of God. He hath deposed the mighty from their seate, and hath exalted the humble. The humilatiō in Monkes, which they haue fained in outward vertues & ceremonies, is plain hipocrisie, and it may rather be called pride.

¶ Of prayer.

¶ What is Prayer?

IT is a petition of a certaine thing of God with the affection of the hart, & with faith and thankes geuing vnto God for the benefites receiued. Therefore to pray is to speake with God, &

to

to desire some thing vpon him.

¶ How many kindes of praier be there?

Two, inuocation or praier, and thankes geuing.

¶ What is Inuocation?

It is whereby God is called vpon in any thing, or wherby a certain thing is asked of God. Hereunto belong Psalmes which be prayers.

¶ How many thinges be required in Inuocation or prayer?

Foure, the commaundement of God, the promise, fayth, and the thing which is desyred.

¶ What is the first?

The authoritye of Gods commaundement, which commaundeth vs to praye and call vppon God. Let vs learne, that to sweare by the name of God, to steale, to commyt adulterye. &c. bee not onelye synnes, but also that it is synne not to praye, not

to

to looke for helpe in perils, not to geue thankes for the benefits receiued. Also it is not in our choice to pray or not to pray, but it is a necessary work cōmaūded of god

¶ But thou wilt say, my misbeliefe & my vnworthines doth afray me.

When misbelief tempteth thee, resist it with the woorde of God. Aske, and it shalbe geuen you, for euery one which asketh, receiueth Also, call vpon me in the daye of thy tribulation, and I wyl heare thee. &c. But when thy vnworthines accuseth thee, thou shalt remēber that the authority of gods cōmaundement ought not to be denyed for our vnworthynes. It wer surely a great madnes to dispute as concerning the other cōmaundementes, that we should not abstaine from theft, murder, adultery. &c. because wee bee not

Math. 7.

Psal. 49.

worthy to obey God. What houſ-father commaundinge hys ſer-uaunt to doo a lawfull woorke, would receiue ſuch an excuſe, it he ſhoulde anſwer that he were not worthy to obey him.

¶ What is the ſecond?

The promiſe of god which teſti-fieth ẏ our praiers be herd, I ſay verely vnto you what ſo euer ye ſhall aſke my father in my name, he wyll geue it you. How muche more wil your father which is in heauen, geue the holy ghoſt vnto thē which deſire him. Taulerus ſaith ẏ the hart of man can neuer be ſo deſirous to take, but god is much more deſirous to gene. For he is true, & kepeth his promiſe.

¶ What is the thyrd?

Faith, that is to ſay, that we be, leue our ſyns to be forgeuen vs, and our praiers acceptable vnto

God

God, that they be heard for Christes sake, & not to be in vaine, but either to purchase delyueraunce frō the presēt peril or mitigating of some other good thing. In present perils we must make this cōdicion: if it do not displease God, if he iudge that it be profitable for vs, like as Dauid dyd. If I can finde grace in the eyes of the lord he wil bring me againe. But if he shall say, I am not content wyth thee. I am readi let him do as he thinketh good. So the leper lord if thou wylt thou canst make me cleane. And Christ saith, father, if it be possible, let this cup pas frō me, neuertheles not as I wil. &c.

Therefore we ought not to prescribe vnto God ye maner, nor yet the time of our delyueraunce, but like as Paul saith, that god doth more for vs, thē we either desire,

or vnderstā. Moreouer our faith must not waxe faint, when those thinges which we aske be not by and by graunted, as though God would not heare our praiers, but we must know that our fayth is exercised wyth suche prolonging. Like as God did promise a sonne vnto Abraham, yet he prouing Abrahams faith, would not fullfyll his promis vntil his exceme age

¶ What is the fourth?

The thing which is asked. For our prayer ought not to be a vain blattering, but wee must eyther aske somthing of god, or els geue him thāks for som benifit receued

¶ What is to be asked of him?

The scripture doth commaund vs to aske spirituail & bodely benefites, priuate thinges, common things which be present, & those which be to come. Also we be cō-

maun-

maunded to pray for the Church that it may be deliuered from errours & vngodlines, and from euill exaumples, that thereby we may obey the Gospell and so be saued. Paule commaundeth vs to pray for kynges and rulers, that God may graunt vs peace. Also we be commaunded to pray for our liuing & other bodelye necessaries. Lyke as the prayer of the Lorde doth containe all these.

¶ Of the Lordes prayer.

¶ What is the prayer of the Lord?

IT is a briefe forme of prayeng which Christ taught his Disciples and all faythfull men. When ye pray, say thus.

OUr father which art in heaue
i. Holowed be thy name.
ij. Thy kingdome come.
iij. Thy will be done in earth, as it is in heauen.

iij. Geue vs this day our dayly
bread.

v. And forgeue vs our trespas-
les, as we forgiue them that
trespasse against vs.

v. And leade vs not into temp-
tation.

vij. But delyuer vs from all euyll.
So be it.

The preface is the title: for we
call God our Father, dwelling in
heauen, where wee looke for no
earthly heritage, but for heauen-
ly ioyes and euerlasting life.

The first petition prayeth for
the glory of God, for the doctrine
and going forth of the Gospel.
that is to saye, that the name of
God may be declared, set forth &
praysed among all people. For it
is great vngodlines that ỹ name
and honour of our woorkes, and
creatures should be preferred be-

fore

for the glory of God.

The second petition praieth for the vertue of the Gospell, and for gouernaunce, that is to say, that God would witsafe to begin hys kingdome among vs, by the vertue of the holye Ghost. And that the kyngdome of the Deuyll may be confounded and broken.

The third petition plaieth that here in earth all Pastors, Rulers and subiects may do that whych is acceptable vnto God. Like as the Angels in heauen doo neuer resist his wyl. These three petitions belong vnto ỹ glory of God, these whych fellowe declare our wretchednes and miseries.

The fourth prayeth for our lyuing, peace, defēding against our aduersaries, good fortune in doing our busynes, bryngyng vp of childzen, to be short, all commodi-

ties belongyng to thys present life, necessary as well for the soule as the body.

The fift petition praieth þ our synns may be forgiuen vs, & that to be certaine if we wil forgeue other. For to thentent we should certainly know þ God wyll forgeue vs, he setteth this worke before vs, that is to saye, þ we forgeue thē which do fault vnto vs. Wherfore this petitiō teacheth, that in euerye prayer we ought to haue fayth of remissiō of sins, & that we must take Christ for our mediator.

The sixt petition prayeth, that we be not drawen by the craft & subtilty of the deuil vnto vngodlynes and other mischiefe, least at the length we being take in such traps, may fall into desperation.

The seuenth petition prayeth for the deliueraunce from synne

and

and wretchednes, from the miseries of this present lyfe, and that euerlasting lyfe & righteousnes may be geuen vs.

The conclusion Amen, is a certification of the hart & conscience, that we should be beleue vs to bee heard of Father.

¶ Of the office of Rulers.

¶ What is the office of Rulers?

IT is a godly ordinaunce ordeined of God, for keping of good order and peace, to punish euyll doers, and saue them which be innocents, whereunto obedience is due, not only for the auoiding of their oth, but also for conscience. Or more briefly so. It is euery lawfull power ordained among men by God, for the maintenance of the good, & the punishment of the euyl, & to iudge according vnto right and equalnes. Rom. 8.

What

¶ What is a Tyraunt?

He is an euyl and vnequall officer, which ruleth not according to the lawes, but after his owne vnright desires and malice.

¶ Is the office of Rulers grounded vpon holy Scriptnre, or no?

Yes verely, as well in the olde as newe testament: Who so euer shall shed mans bloud, hys bloud shalbe also shed. Also: If any mã do purposely kyll his neighbour, thou shalt pul him from myne altar, that he may dye. Item: Let euery soule be obedient vnto the superiour power, for there is no power, but it is of God. &c. Also: Be ye subiecte vnto all Rulers, which be created among men, for the loue of God, eyther vnto the kyng as moste excellent, or vnto captaynes as they which be sent of hym. Christ sayd vnto Peter: he whych striketh w the sweard, shall

shal perish with thy sweard. And Iohn Baptist sayth vnto the soldiers, do no man wrong, but be content with your wages.

¶ Is then the office of Rulers the ordinance of God?

Yea, the good creature of God, and a thing not onely permitted of God, as those things which be euil are sayd to be permitted. As warre, pestilence, &c. But a thing allowed by the word of God, instituted and ordeined of god, like as the mouinges of the heauens and celestiall bodies be ordeined of God, and other creatures.

¶ Wherfore then dod so many vngodly and euill persons spoyle and hold offices and Empires?

There must difference be made betwene the persons and the office. The office is the worke of God, & remayneth, although the persons do abuse the ordinauuce

of

of God. Like as Nero, Julianus and such like.

¶ Unto what thinges must the Rulers haue respect?

Unto God, vnto their selfe, and vnto their Subiectes.

¶ Wherefore vnto God?

That they may know what is their duty, and what God doth require of them. For he requireth foure thinges of them.

First ẏ knowledge of God, that is to say, that they ought to know him to be God in whose hand all powers of the earth be, whych geueth the kingdomes from one vnto an other, & doth constitute Empires, lyke as Moyses sayth in Deut. x. Dauid. i. Patali. xxv. Daniel. iiij. The king of Babilion did not acknowledge the Lord to be God, therefore was he driuen out of his kingdome.

Secon-

Secondarely the feare of God, ẏ they may feare God in aithings, & walke diligently in his wayes. So Moyses doth exhort. Pharao the king of Egipt, because he would not feare the Lord God, was stricken with .x. plages, & at the lēgth drowned in ẏ sea. Saul despising the cōmaundement of god, was cast out of the kingdom

Thirdly, wisedome which they may obtaine of God, like as Salomon. Be ye learned whyche iudge the earth.

Fourthly, iudgement & iustice, that they may iudge that which is right vpon the earth. So Moises saith. Achab the king of Israel because he exercised vnrighteousnes agaynst Naboth, was corrected of the Lord. Cambises the king of ẏ Persiās, caused the false iudge to be stain, in an exam

ple

ple of feare vnto al other Iudges.

¶ Wherefore vnto their selfe:

That they may knowe where they shoulde seeke comfort in aduersities, and that they be not able to rule al things ryght in the cõmon wealth, without the help of God, against so great power of the Deuill, which euer goeth about to destroy and disperse kingdomes. And thys cõfort standeth in foure thynges.

First, inuocation, that they may knowe their selfe to be lawfully called vnto the office of a Ruler. For this doth especially cõfort the conscience in aduersities. Absalõ died an euill death, because he inuaded the kingdom of his father, & likewise the kyng of Munster.

Secondarely, that they maye knowe God to be the author and leader in this office, and that hee

vseth

bleth officers as instrumentes, & appointeth angels for the gouernaunce and sauegard of them.

Thirdly that they may knowe God to take ciuyll iustice for the moste precious treasure vppon earth, in so much that he wyll sate to cal the Rulers by thys woord (Eloim) I haue said ye be Gods, and that he cõmaundeth to praye for Kinges and Rulers.

Fourthlye, that they euer haue before their eyes, the examples & hystories of ỳ old testament, how god hath wonderfully deliuered the rulers from present exill. For an example be Abraham, Joseph Gedeon, Dauid, Ezechias. &c.

Contrarywise how hee hathe destroyed those whyche make insurrection agaynste the Rulers. For an example be Chore, Dathan, Absalon, Judas of Galile,

Theu-

Thendas, and the order of the husband men.

¶ Wherefore must they haue respect vnto their Subiectes?

That they maye know by what meanes they ought to rule & gouern their subiectes in peace and tranquility. For they must with one eye haue a respect vnto God, and with the other vnto their subiects Besides that, that they take not their Subiectes as it were brute beastes, but as companions and fedow heires of euerlasting lyfe Then after that they defend the which be poore widowes, fatherles chyldren, them which neede whose father and Iudge God testifieth hym selfe to be, and that they knowe them selues also to haue a Lord in heauen.

Thirdly, that they promote and defend good men, & correct them

which

whych be cupl, that they whiche be good, may haue peace, then after good bringing vp of youth in learning, and finallye godlynes. But they muste correct wythreason, as it is a cõmon saying, that they leese not the more for ỹ lesse, that is to say, that they do not for the cause of one man, destroye a whole city, or country. It is a prouerb: he cannot be a ruler whych cãnot assemble. For an example is Dauid, which would not kyll Joab the murtherer, so longe as hee liued. And Augustus was wont to say: To war, is to catch fish with a golden hooke.

¶ What do the Rulers owe vnto their Subiectes?

Three thinges, Firste, that they heare with an equall minde, wydowes, fatherles, childrẽ, pouremẽ and iudge & promote their cause.

Second, that they defend their subiects, and kepe them in peace, that they promote goodmen, and punish the euyldoers, & adourne the common welth with good ordinances and lawes.

Thirdly, that they instruct and prouoke vnto godlynes, and the knowledge of gods word. These woorkes do greatly adourne rulers, & be acceptable vnto God.

¶ What dw the Subiectes owe vnto their Rulers?

Three thinges: tribute, feare, honour & loue. Geue that is due vnto al men, vnto whom tribute, tribute: vnto whom feare, feare: vnto whom honour, honour. Be in debte vnto no man, but loue one another. Of tribute saythe Christ: Geue vnto the Emperor that is due vnto hym. Of feare: My sonne, feare the Lord & the king

kynd, & haue nothing to do wyth the seditious. Of honour. Feare God, and honour the kyng.

¶ Is the power of Rulers mūnite?

No. for they ought to cōmaund or do nothing against the lawe of God or the law of nature. They be to blame also when they commaūd any thing against ỹ lawes of their kingdome, or against the fourme of their Empire. It was not lawefull for Achab to take wrongfully the vineyard of Naboth the citizen against his will. So is it not lawfull for Princes to withdraw the goodes of their citizens so much as they lust, & at their own pleasure. For the Citizens be Maysters of their owne goodz. And Iohn Baptist sayth, be content with your wages. &c.

Wherfore the place of the kingdomes right or title in Samuel,

graunteth not vnmeasurable li-
cence vnto princes, but it speaketh
of their wages, that is to saye, it
graũteth them to take wages of
the goods of priuate men, for the
necessitye of the common wealth.

¶ But what if they shal commaund any
thing against Gods law?

Thẽ must we answer wyth the
Apostels: God must rather be o-
beyed then men. For an example
be Daniel, the three children, also
the Machabies, also the apostels
They must rather be monished,
that they ought to kepe, not one-
ly the second table, but the fyrste
also, that is, that it belongeth not
onely vnto rulers to take care for
defending of the tranquility and
peace of their citizens, & to with-
draw & expell wronges frõ their
goodes & bodies, but also to kepe
good order concerning religion.

Wherfore the Rulers must forbid vngodlye seruice, vngodlye doctrine, heresies, forswearinges, & contencion of religion. Lyke as not onely the kings of Israell did but al o of the Gentiles, Nabuchodonosor and Darius, which made proclamatiõs, wherin they dyd forbyd that any blasphemye should be spoken against the God of Israel. So shal cõmon welthes be truely happye, for God in lyke maner wil defend them, and giue them aboundance of all goodnes, as he hath sayd: I wyll glorifye them which glorify me.

¶ Be these politike workes acceptable vnto God

Yes, honestiall and politicke workes of this life, which euery one doth, accordyng to his vocation, be good workes, & in them which be godly, be ỹ true seruice

of God, for they be workes commaunded of God, & therefore the Prophetes do of prayse these politike workes, whereof some be workes of mercye commend aboue sacrifices. Esay speaketh of sacrifices: who doth require these thinges at your handes &c. But of such politike woorkes he sayth: Seeke iudgement, helpe them which be oppressed, defend widowes. &c. And he promiseth therunto rewardes: If your sins shall be as red as scarlet, they shall be: meade as white as Snow. Also I wyl mercy and no sacrifice &c. And of domesticall offices Paule saith: A womã shalbe saued by generatiõ of childrẽ &c. Here doth he ioyn faith & the woorks of vocatiõ.

¶ Wherfore do hipocrites then so greatly praise monasticall woorkes?

They do impudently and fore

grene

greue the consciences of manye men for the woorke of ciuyll lyfe ought to be preferred before monastical woorkes, for three causes.

Firste, because they be cõmaunded of God, and be our vocation.

Secõd, they be offices of loue, or deined for the cõmõ profit of men

Thirde, they be in ieopardye of the crosse, and common aduersities therfore they be exercisings of fayth. Contrarywise, monastical woorkes haue no commaundement of God, or vocation, where fore they be vnprofitable seruice. They worshippe me in vaine, teachynge the commaundementes and doctrines of men. Beside that, they whyche teache these woorkes doe not healpe other, but rather enioy most pleasaunt ydleness, whose beallye is their God. Finallye they wyll take no

paines in the trouble and aduersities of the common wealthe. &c. Therefore ciuyll lyfe is muche to bee preferred before monasticall ceremonies and woorkes.

¶ Of Matrimonie.

¶ What is Matrimonye?

IT is a lawfull coupellynge of man and woman instituted vniuersally for the bryngyng foorth of Childzen, and auoidyng fornication.

¶ Whose ordinaunce is it?

It is the ordinance of God, for God is the ordeiner of Matrimonye. First by the counsell of God man is created: Let vs make a man after the similitude of oure owne image. Secondarelye, the woman is also created by the counsel of God. In the same place: It is not good that the man shall be alone, let vs make hym an helper. &c.

Gene. 2.

per. &c. And he casting Adam in a sleepe, did take a rib. &c. and therof builded a woman. Thirdly, he dyd bring her vnto Adam, and blessed them: Increase and multiply, and fyl the earth.

¶ Betwene how manye may mariage be made at one time?

Betwene two alone: For Matrimony is the lawfull couplyng of man & woman. And although the example of the old testament do witnes, that Poligamia or having many wiues, was vsed perchaunce for the more encreasyng of children, or permitted for other causes: yet the newe Testament doth generallye forbid it, Christ Math. 19.
being the author which doth call
again Matrimony vnto the first Gene. 2.
institution. He which made man,
made them man & woman. They
shalbe two in one flesh.

Wher-

¶ Where was it instituted?

In Paradise a place most pleasaunt.

¶ When was it instituted?

In the beginning of the world in the time of innocencye, when there was as yet no synne.

¶ Wherefore was it instituted?

First, for the procreation of children, that mankind might be preserued: Increase & multiplye. &c.

Secondarely, for the auoyding of fornication: Let euerye man haue his wyfe, and euery woman her housband.

Thyrdlye, for the eschewing of ydlenes, that is to saye, that they which bee maryed shoulde haue somthing to do, least they should synne in ydlenes.

¶ What is to be done in Matrimony?

Let them which be maried put al their trust in God, which is the author & institutor of Matrimony,

ny. Let them liue together peaceably and with one hart, let them bring vp their childrē which god hath sent them, & their houshould in the feare and loue of God, and let them vse their goodes that they do no hurt other men.

¶ What is to be suffered: What is the crosse of Christ:

After breaking of the cōmaundement, God sayd vnto the man, Thou shalte eate thy bread in the sweate of thy browes. &c. He sayd vnto the womā, thou shalt bring foorth thy children in sorowe. &c. And yet doth he comfort them in the crosse. He saith vnto the man, whilest thou bee returned into earth whereof thou art made. &c. He saith vnto the woman. Thou shalt bryng foorth. but in sorow. And Paul saith: the woman shall be saued by generation of childrē

of

if the wyl remaine in faith.

¶ May Matrimony be dissolued, or no?

No, for Christ saith: Let man not seperat that which God hath coupled. Yet when adultery doth chaunce, the bande of mariage is broke, & the faith which is promised, is also broke, wherfore in such case it is lawful to seperate, according vnto the doctrine of Christ

¶ What ar to be obserued in Matrimony

The consent of fathers and mothers, or of thē which be in their stede. Also the consent of the persons whyche make the contract. Also the lawes of nature, imperial, & the customes of the country. For Matrimony pertayneth also vnto ciuyll or pulitike order. Also let them which be maried thinke that this kinde of lyfe is acceptable vnto God, and therefore it is anorned wyth promises and the

Luke. 21.

word

word of God. Also with blessings as well bodely as ghostly. Thou shall eate the labors of thy handes thou shalt be blessed, and it shall be well with thee. Thy wyfe like as a vine tree. &c. Also Matrimony is a token of a spirituall mariage and fellowship which is in the Church of Christ.

¶ Is mariage free for all men?

Yea, before Christes time virginitye was condempned, nor it was not admitted that any shuld remayne Virgins, for the seede which was to come. Because it was vncertaine of what woman Christ shoulde bee borne. And it was the curse of the lawe, not to bring forth seede in Israel. But now is Matrimony free Concerning virgins I haue no cõmaundement. &c. But Christ doth accept three kindes of gelded men.

These

These except, no man ought to be without mariage.

¶ Of Inuocation of Sayntes.

¶ Are Saintes to bee called vpon for Mediatours?

NO, for Paule saith: There is one Mediatour of God and Man, the man Iesus Christ. Also, Iesus Christ which was dead, which also hath risen againe, which sytteth at the right hande of hys father, whych also doth pray for vs. &c. Also, if anye man shall synne, we haue an aduocate wyth the father Iesus Christ the iust. By these sentences is the most vaine distinction confuted whereby the Papists teach that there be two Mediatours, that is to say, one of redemption as Christ, and the other of intercession, as Saintes.

Ought

¶Ought the Saintes be worshipped?

No, for Christ saith: thou shalt worship thy Lord God, and him alone shalt thou serue. And s. Austen in the booke of true religion: Saintes are to be honoured for imitacion, not for religiō. And we honour Angels wisdue, not with bondage, nor we build not tēples for them. For Saintes wyl not ẏ we shall worship thē so. For they know vs when we be good, to be the tēples of God. Therefore it is wel written, ẏ the Angel did forbid the man to worship him, and told him he should worship God.

Christomus, vj. Homili. De profectu Euangelij, sayth: With God we neede no Patrones, nor muche renning vp and downe, to flatter other menne. But although thou be alone, & haue no Patrone, & if thou wylt thy selfe

Play

praye vnto God, thou shalt haue thy purpose. For God doth not so expressely graunt when other do pray for vs, as if we should praye our selfe, although we abounde which muche synne. For an exam-
Math. 15. ple is the woman of Canaan.

¶ Yet by Lordes and Earles muste we go vnto the kynges and Princes.

Ambrose Rom. 1. doth manifestly confute this similitude, saying lyke as he is rightly condemned for a traytour, which geueth the honour of a kynge to an Earle or Lord: so be they also woorthy to be accused, which geue the honor due vnto the name of God, vnto anye creature, and forsaking the Lord, woorship their felowe seruauntes. Nowe then we make sute vnto the kyng by the rulers and officers, because he is a man & knoweth not vnto who̅ he hath com-

cõmitted the cõmon wealth. But to obtaine ꝑ fauour of God, which knoweth al thinges, we neede no forespeaker, but a deuout minde.

¶ How must we then worship Saintes?

We must thinke and speake also most honorably of saints. For god wil without doubt that we shall honor them. whõ he his self doth honor. The father doth acknowlede them for his children. The sonne calleth them brethren & felow heires. The holy gost calleth them hys temple. Therefore he which doth not honor them, doth despise Christ in thẽ, & the grace of God, whereby they haue attained vnto so great holynes & vertue. For what doth he iudge of ꝑ holy church, which wil not honor our like mẽbers in Christ, which be now set at rest, & certified of euerlasting helth? The old church

did celebrat ꝑ memorial of saints it did thanke God for their deliuerance, for the grace of God geuen vnto them, and for their blessednes, and for the godlye giftes which God dyd poure into hys church by his saintes. We see also in saintes what the grace of God can do. For when we heare them which wer like vnto vs, so mightely to haue ouercome the world and death, we shoulde by and by be prouoked to conceiue the truth of the mercy of God promised in Christ. Thē their exampies do inflame vs vnto imitacion, that we pray vnto God for such like faith, & folow the vertues of the saints as our vocation and profession is. So is our faith in Christ confirmed, charitye is studied, hope of euerlasting life is made strōg, we remember ꝑ they be not lost, but

sens

sent before vs vnto the life of the world to come. Therfore we worship them with such kind of worship & loue, as we geue vnto holy men in this life. But with Godly honour we neither worship, nor yet do teach that any other ought to be worshipped, but God alone. For the Saintes themselues as men, or yet Angels, will not offer that to be geuen vnto thē, which they know is due vnto God only.

¶ Of buriall.

¶ Whereupon commeth burying of the dead?

Of the word of God: Thou art ashes, and thou shalt be turned into ashes. Because this word Aphar in Hebrue signifieth earth which is digged vp or ground, like as it is seen in graues for this cause this honest ceremonye of burying did euer remaine Genes. 3.

in the Synagoge & in the church, and it is a testimony of our faith, that we beleue the resurrection of the flesh, and of our loue towarde our neighbours whych be dead, whō we beleue not to be lost, but only to be sent before vs, nothing doubting but ꝑ we shall see al our frendes in the day of the Lord, & that they and we shall dwel together wᵗ Christ for euermore. The Gentils & specially the Romanes did burne their dead bodies.

¶ Where must the place of burying be?

Among our auncitours, as well Iewes as Gentils, burying was without the city. So Abraham did bye a field of Ephraim, for the burieng of his wife Sara. Wher also afterwards was buried Abraham, Isaac, Jacob, and Joseph. So was the young man whom Christ raised frō death, caried out

at

at the port Naim. So Lazarus was buried without Bethania. So lykewyse the Sepulchre of Christ was without Ierusalem. Therefore remayned this word Efferrie, among the Latine men, that is to say, to be caryed out.

¶ How must burial be celebrated?

Buring ought to be religiously handled among Christē men, for the vndeceiueable hope of our resurrection. And the corse must be caried vnto the sepulchre of godly men. And when the body is buried, we ought to remēber, that we be all dead & damnable thorowe Adam. Then againe, that we be all reuiued in Christ, which hath restored al vnto vs, which Adam before had corrupted & lost, for he hath ben dead for our sins which he hath clensed & purged bi his death, & hath abolished our death

and he is made resurrection & life vnto all them which beleue. He which beleueth in him, although
Iohn.xi. he shall be dead, yet shall he liue. And euery one which liueth & beleueth in him shal neuer die. Our bodies be mẽbers of christ: Ther-
2.Cor.6. fore lyke as God hath rayed vp Christ our lord & our head, euẽ so will he rayse vp vs by hys power.

¶ Of the rysyng agayne. of the dead.

¶ What is the resurrection of the dead?

IT is wherein at the last day all men shal rise from death, they which be godly vnto euerlastig life, and they which be vngodly, vnto euerlasting punishment.

¶ How canst thou proue the resurrection of the dead?

This article of our faith is cal-led the best, for whose cause wee professe all the other. Therefore the

the Scripture, and specially the new Testament is ful of testimonies. And to confirm our mindes against Epicures opinions, and to nourish feare and our fayth, it is good to haue in a redynes many testimonies, which may testifye that we shall ryse wyth their same bodies. Christ proueth the resurrection of the dead, because God hath sayd: I am the God of Abraham, and the God of Isaac, & the God of Iacob. &c. God saith he is not the God of the dead, but of the liuing. Therfore it is necessary that holy mē which be dead, shal rise again with their bodies He calleth resurrection a regeneration, when these bodies raised from their graues or sepulchres, shalbe renued. It shalbe restored to the resurrection of iust. This is the wil of my father, that euery

one which seeth the sonne, & beleueth in him, shal haue euerlasting life, & I wil raise him vp again in the last day. If the spirite of him which raised Iesus frō death, do dwel in you, he wyll reuiue your mortal bodies, for ỹ spirit of him whyche dwelleth in you. In the same place: But we also hauing the first fruites of the spirite, doo long after the election of the children of God amōg our selues, looking for the redemption of our bodies. He doth purposely defende this article throwout the whole chap. For he proueth by the resurrection of Christ, that we shal also of necessity rise again. For ther fore hath Christ risen, ỹ he might ouercome & abolish death, & that he might restore a new & euerlasting lyfe vnto them whych beleue. Like as death (sayth he) entered

tered in by man, euen so by man is the resurrection of the deade. And lyke as all be dead in Adam, euē so shall al be reuiued in Christ euer carying about the dying of Jesu Christ in our bodies, that the lyfe of Jesus myght also appeare in our bodyes In the life of christ ought to be declared in our bodies, it is necessary that our bodies delyuered from death, and rayled vp againe, shall lyue an euerlasting lyfe. If we beleue that Christ is dead, and hath ryſen agayne, euen so wil God bring the with him which haue sleeped.

¶ Bryng forth wytnes out of the olde Testament.

The face of the which be wrapped in, shall be deuoured in thys hil, wherwith al people be wrapped, & the couering wherwith all people be couered, & death shalbe Rom, 8.

deuoured

deuoured for euermore. The prophet calleth the face of the which he wrapped, death a syn, wherin al people be wrapped, for Death before God is as it were a wrapping in, wherin al the world is involued, but this wrapping in, in the hill Sion, that is in the church shalbe abolished from the vngodly, for that is the fruit of the Gospel, that it reuiue them which be dead. The dead shall lyue, my killed men shall ryse. Arayse and be merry yee which dwell in dust. &c. Go my people, enter into thy chamber, and shit the doores. &c. Lo, I wil open your graues, and bryng you out of your Sepulchers, my people. &c. I know that my redemer lyueth, & in the last day shall I be raised frō the earth, & I shal be couered again in my skin, & in my flesh I shal se God my sauior.

To

To be short, this article is conteyned all ouer in the promises & example of the fathers. For because deliuerance & glorificatiō is promised vnto holy men, & yet they nevertheless be in thys lyfe punished & in the power of death therefore it is necessary an other lyfe to remaine, wherin they glorified, shal lyue euerlastingly.

So the epistle vnto ỹ Hebrues teacheth, that the Fathers of the old testament kept the faith and belief of resurrection. For in faith be they al dead, not receiuing the promises. &c. Therfore Jacob cōmaunded his childrē to bury him in the Sepulcher of his fathers. And Joseph commaunded hys bones to be caried out of Egipt.

¶ Shall men rise both good and euyll?

The resurrection of al men shal be one and cōmō, as well of the godly,

godly, as of the vngodlye, but in vnlyke condition. For the godlye shal ryse into euerlasting lyfe, but the vngodly into iudgement and euerlasting paines.

¶ Proue that the vngodly shall also ryse with their bodies vnto punishment.

Christ saith, the hour shal come wherin all they which be in their graues shal heare the voice of the sonne of man. & they which haue done good, shal proceede into resurrection of life, but they which haue done euil, into resurrectiō of iudgemen. Many of these which do sleepe in the dust of the earth, shall awake. Some into enerlasting life, & some into euerlasting reproofe, that they may see euermore. We must all appeare before the iustice seate of Christ, that euery one may make account of hys own deedes, like as he hath done whe-

whether it be good or euyl. Feare him which can cast both the body & the soule into euerlasting fyre. They shall go forth and see ỹ carcases (that is to say the bodyes) of men, whyche haue broken my commaundementes, the worme of them shal not dye, and the fyre shal not be quenched, and all flesh shalbe ful with sight of them.

¶How shall the resurrection be?

Paule saith, in the twinkling of an eye, in the last trumpet, for the trumpet shal blow, and the dead shall aryse vncorrupted, and wee shalbe chaunged.

¶How shall this alteration be?

That which is corruptible saith he, must be made vncorruptible, and that which is mortall must be chaunged into immortalitye. but when that which is corruptible, shalbe made incorruptible, & that

which

which is mortall, shalbe chaũged into immortalitie. Then shall the word be fulfilled whych is written, death is deuoured and swallowed vp in the victory.

¶ How shall they arise?

Gloriously with all perfection, ghostely and bodelye. Paule doth number foure giftes of a glorifyed body, clearnes, power or leith weakenes and quicknes or redynes. This body (saith he) is sown that is, is buryed in the earth in corruption, infamy, infirmitye, a natural body. It shall aryse in incorruptiblenes, glorye, power, a spirituall body.

1. Cor. 15.

¶ Shew a figure of the resurrection by the creatures.

Behold a corne of wheat, which is casten dry into the earth, & it is not receiued, so ỹ it cannot grow vnlesse it be dead or rotten before. Christ saith: vnlesse the corne of wheats

Iohn. 12.

wheat.&c. The corn is sown into the ground, litle, vile & dri, which putrified in thearth as it wer reuiuyng, groweth into a tender gras, anon after cōmeth stalkes, and then the eares. So shall thy said body which is buried, at the length arise, but with an vnspeaable beutye. For the righteous shall shyne in the kyngdome of God, as it were the Sunne.

¶ But what shal come of them whom the last day shal finde yet liuing in flesh?

They shal not fal into the hands of them whych bury the dead. For Paul saith, we which remayn as yet, shall be also caryed vp which them which be dead before, into the cloudes, for the meting of the Lord in the ayre, and so shall wee be euer wyth the Lord.

¶ Of the end of the world, of the iudgement of the last day of the Lord.

What

¶ What is the consūmation of the worlde?

It is when the state of this world, & the course of times shal passe away, when summer, winter, day and night shall cease.

¶ What is the last iudgement or the day of the Lorde?

It is when the Lorde Iesus Christ in his cōming wyth great power & maiesty, shal geue equall & vndeniable iudgement vnto all men, according vnto their works as wel vnto the godly, as the vngodlye, eyther vnto euerlasting lyfe, or euerlasting punishment.

¶ How many commynges of the Lorde be there?

The Scripture doth teach vs, that there be two cōmings of the Lorde. The first was lowly, whē he was incarnate in the shape of a seruaunt, that he might beare our syns. The other shall be glorious,

rious and terrible, when he shall come as the last Iudge, in an vnspeakeable maiesty, in the end of the world, to iudge the quick and the dead. Augustinus: Christ did come priuely to be iudged, he shall come openly also for to iudge. Christ is ordayned of God, the Iudge of the lyuing and the dead he hath appoynted a day, wherin hee wyll iudge the world in equalnes.

¶ How shall he come to iuge?

Visibly in a cloude, lyke as hee hath ascended vp, and in maiesty & glory. In the voice of the Archangel, & in the trumpet of God.

¶ Wherfore to iudge?

That hee maye geue vnto the godly euerlasting life, both bodely and ghostly, & vnto the vngodlye punishment and euerlasting fire.

¶ What order of the last iudgement shall there be?

Certaine tokens shall go before the daye of iudgement, certayne shall be vpon the same daye, and certaine shall folow.

¶ What tokens shall go before?

The Empire of Rome shall be destroied, the man of sinne shalbe declared, ther shall false Christes rise, & false Prophets, the church of Christ shal suffer most grieuous persecutiõs. There shalbe tokens in the Sunne and Moone. &c. The Gospell shall be preached in the whole world.

¶ What tokens shall appeare vpon the same day?

The comming of Christ shalbe sodayne, lyke as the lyght ning from the East vnto the West. Fire shal go before his face. The tokens of the soone of man shall appeare in heauen. All dead men shall aryse, as well godly as vngod-

vngodly. Christ wyll deuide the good from the euyl, and will geue the last iudgement.

¶ What tokens shall folowe

Visible renuing of the worlde, punishment of the vngodlye, lyfe of the godly euerlasting.

¶ Can the houre and the day of the iudgement be knowen?

Of that daye and houre (saith Christ no man knoweth, no not the Angels, but my father alone. Also, the day of the Lorde, like as a theefe in the nyght, so shall it come, when they shall the sodaine destruction come vpon them,

¶ Of euerlaging life.

¶ What is euerlasting lyfe?

IT is the euerlasting taste & feeling of grace, & the mercy of God, and peace or enerlasting ioy of cõscience in the harts

of the faithfull. Or it is a certaine knowledge of God and our Lord in Iesu Christ, which beginneth here in faith, vnder a sure hope of spirit, & it shalbe openly declared after thys lyfe vnto euerlasting ioyes and an immortall heritage. More briefly so, euerlasting lyfe is to know the true God, & Iesus Christ whom he hath sent.

¶ What is euerlasting death?

It is euerlasting sorowe and feare of conscience for the wrath of God.

¶ Who hath promised euerlasting life?

Christ our Lord.

¶ Vnto whom?

Vnto them which beleue, for so hath he sayd: He which beleueth in the sonne of God, hath euerlasting lyfe, but he which doth not beleue in the sonne, he shal not see life, but the wrath of God tarieth vpon

vpon him. Verely, verely I say vnto you, hee whych heareth my woorde, & beleueth in him which hath sent me, he hath euerlasting lyfe, and hee shall not come into iudgement, but he shall passe from death vnto lyfe.

¶ Which be the effectes and vertues of euerlasting lyfe?

Not to feele anye more syn and death, and to haue euerlasting ioyes and gladnes. And death shalbe vtterly deuoured, and God shal wipe all teares from the eyes of them, and ther shalbe no more death, nor sorowe, nor crying &c. Loe, I create new heauens, and they which were before shalbe no more remembred, nor yet ascend into your hartes, but ye shall reioyce and be mery for euermore, in those which I create. Because lo, I create Ierusalem, gladnes, Rom. 8.

and

and the people of it reioyce, and they shall be merry in Jerusalem, and I wyll reioyce in my people, and the voyce of weepyng & wailing, and the voyce of crying shall be heard no more in it. &c. Also they which bee remeemed of the Lord shal returne and come praising into Sion, and euerlasting ioyes vpon their heades. They shall reioyce and be merry, and sorow and mourning shal be abolished. Yoore men shal eate & be satisfied, and they shall prayse the Lord which do seeke for hym, & their hartes shall lyue for euermore. They shall abounde wyth corne & wyne. But I wyl steepe & take rest, because thou Lord doest make my Dwellyng place sure. There is no eye which seeth, but thy alone O God, what thou hast prepared vnto them which loue thee.

Thele

Theſe teſtimonies doo declare ꝯ euerlaſting lyfe is ſuche a ſtate, wherin we being delyuered from ſynne and death, and from all miſeries and wretchednes, ſhall lyue in euerlaſting light, ꝯ true knowledge of God, and ſhall haue euerlaſting ioyes & euerluſting mirth Which God graunt vnto vs, for the loue of hys Sonne Jeſus Chriſt, whych lyueth and raygneth with the Father and the holye Ghoſt, bleſſed aboue all thynges for euermore.

Amen.

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